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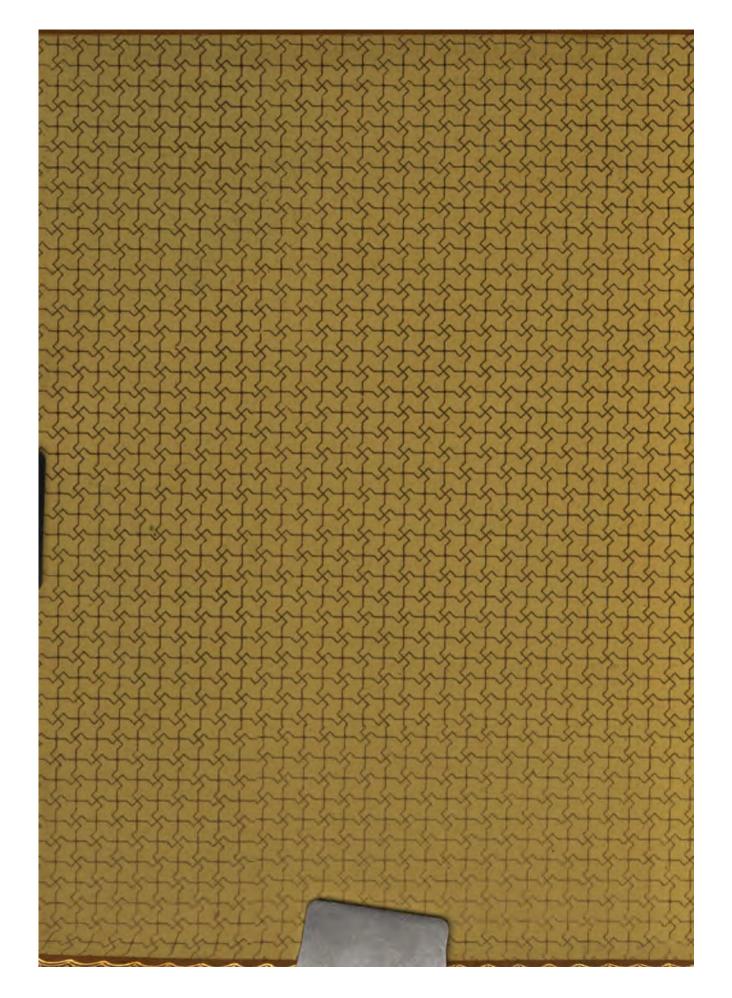
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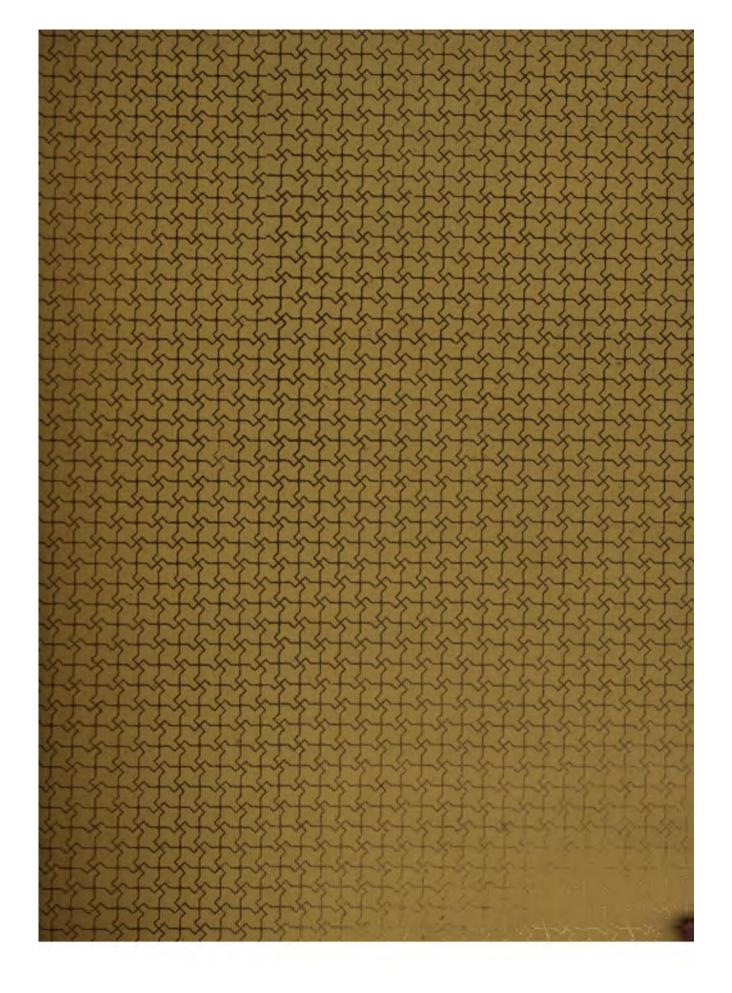
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Map of China.

STORY OF CHINA AND JAPAN,

Geographical positions, enormous resources, wealth, emperors and courts, governments and people, manners and customs, how the people of these great nations live and die and maintain in oriental splendor the

China and Japan of To-day,

Together with

A sketch of Corea and the Coreans, and the causes leading to the Conflict of 1804,

JAMES HYDE CLARK,

From choicest Chinese, Japanese and Corean Literature extant.

ASSISTED BY

CHANG WONG, of China, and K. TATONI, of Japan, Both residing in the United States.

ELABORATELY ILLUSTRATED.

ORIENTAL PUBLISHING CO.

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PREFACE.

HE PRESENT IS A HISTORY-MAKING AGE. Not many generations of mankind have been permitted to witness scenes of such transcendent importance as that to which these pages are addressed. Years ago a fervent-souled poet wrote:

> "We are living, we are dwelling, In a grand and awful time. In an age on ages telling To be living is sublime."

And those words are as true to-day as when they were first penned. Men now living, and not by any means superannuated, can remember events that have well-nigh remade the world. To pass by the stupendous achievements of science, with all its mechanical, chemical and electrical wonders, the deeds wrought in the fierce heat of war have been such as might well mark this an exceptional age. Let us note a few of the chief events:

The Sepoy mutiny and the suppression of it made India with its 300,000,000 for ever a part of the British Empire.

Garibaldi's insurrection and Victor Emmanuel's subsequent campaign reunited Italy and restored it to its place among the great nations of Europe. A four years' war abolished human slavery in America and made indissoluble the Union of these States.

Three successive wars reunited the dozens of German States into one mighty Empire—the greatest since Charlemagne's time.

The third of those wars swept away the tinsel empire of Napoleon III, and made France a free Republic.

Another war well-nigh demolished the Ottoman Empire in Europe, and made two independent Christian kingdoms out of its ruins.

Any one of these wars is, in its magnitude, and in its permanent effects upon the progress and welfare of the human race, worthy to be the theme of many volumes of history, written by the most thoughtful and discriminating students of the age.

The present task, however, is not with these, but with another conflict and the parties to it; a conflict commensurate with those in nearly every point of interest, and certainly their peer in the influence it is likely to exert upon the future history of the world.

Men now living can remember when China, Japan, and Corea were little more than names. We knew that China was the largest and most populous empire of the world, including, indeed, one-third of the whole human race. We knew that she had an ancient civilization, in which printing, gunpowder, and many other useful things had been invented. She was the source of a food product of well-nigh universal use, and had given her own name to the pottery of the whole world. But beyond that she was a sealed book. Few travelers had ever penetrated beyond her borders, and all we knew of the people and their life was vague and legendary. It was not until 1860, when the gates of the Empire were blown open by French and English cannon, that we began to know what China really was, and is.

Japan was even less known. Her insular position and the fierce valor of her soldiers held all the world aloof; until an American commander with an American fleet thundered at her gates with tones she could not help but hear. And so Japan was opened to the world. Even then Corea still remained a "hermit nation." But America opened it also to the world, only a few years ago, with several well-directed cannon shot.

Now the story of these three lands, which we have endeavored to set forth in this volume, is a most entrancing one. Their history runs back to a time that makes the oldest dynasties of Europe seem things of yesterday. Their whole life and character are invested with a strange, exotic charm. Their very names conjure up strange visions; of grave-faced, silk-clad mandarins; of bales of fragrant tea; of lofty temples built of porcelain; of rare pieces of ceramic art; of gayly-colored paper lanterns; of a multitude of fans and parasols; of lacquer-

ware and ivory carvings; of a thousand and one strange manners and customs, as unlike our own as though they came from another planet. What a task, to set all these things down in order, to write them in a book that shall be an epitome of Oriental life!

Nor is the least interesting part of their story that which has come since those nations were forced to open their gates to the world. China has remained China. The conservatism and the inertia of centuries are still dominant. Step by step she has strenuously resisted every advance of civilization. Never for a moment has she ceased to regard all other peoples as barbarians, or as "foreign devils," to quote her own choice vocabulary.

Japan, on the other hand, has sprung into newness of life. Never in the history of the world has there been such rapid progress as she has made in the last score of years. Her heart and mind were opened to the world, as well as her doors. She has adopted the arts of civilization; all that is best in Europe and America. She has transformed her Government from a despotism to a free popular commonwealth. Free schools, newspapers, telegraphs, railroads, all the "modern improvements," are now hers. In a single generation she has advanced as far as Europe has in a thousand years.

Between the two, little Corea has wavered, wishing to join Japan in the forward march, but held back by the dead weight of China.

For years it has been evident that a tremendous crisis would one day arise. It has come at last, in 1894. Corea is the immediate cause. But back of Corea is the supreme question whether light or darkness should prevail in the Orient; whether inert, benighted, reactionary China, or alert, enlightened progressive Japan, should be the master-power.

This conflict forms the climax of the story told in this volume. We have described the two great powers, as they have been and as they are; so that the reader may see how equally, or rather how unequally, matched they are: all the physical bulk on the one side, all the spiritual energy on the other. We have shown how the war was provoked, and how actual hostilities began. In the exact words of an

eye-witness we have described the stupendous naval battle in Corea Bay, one of the most important since Trafalgar, the first real trial of the modern type of war-ships. As we pen the closing lines, news comes of a master-stroke that should end the war and make this passage of history complete. So may it be!

Upon the future it would be idle to speculate. Our story is of the past and of the present. Our aim is to portray as they are the "Celestial Empire," the "Land of the Rising Sun," and the "Land of Morning Calm." There is a strange significance in these names. The Chinese have indeed reckoned their Empire "celestial," exalted far above the rest of the earth; and, in their self-conceit, have courted their own ruin. "He that exalteth himself shall be abased." As for Japan, it is truly the "Land of the Rising Sun," the rising sun of a new era of light and life in the eastern world. And Corea, the "Land of the Morning Calm," surely there is a strange irony in that name as applied to the country that has been the immediate cause of this stupendous storm.

We have embellished these pages with a wealth of illustration, at once entertaining and instructive. The photographic camera is now the inseparable adjunct of the pen. It stereotypes the actual scene, and reproduces it before the eyes of myriads in distant lands. Equally with printing, photography is the "art preservative."

So we leave the story of these wondrous nations and their doings with our readers, and with the future. There will be great events in that eastern world for futher volumes to record. But they will not be understood without first a full knowledge of what is now the past and present; and that knowledge we have here endeavored to supply. Many of our statements may seem marvelous, almost beyond belief. They are, however, all well attested by the best of authorities. The views and estimates expressed may sometimes differ from the preconceived notions of the public. But, at least, we have satisfactory reasons for our views, and are impartial and unbiased in expressing them. We have striven neither to extenuate, nor to set down aught in malice, but to give what the title of the book promises, "The Story of China and Japan."

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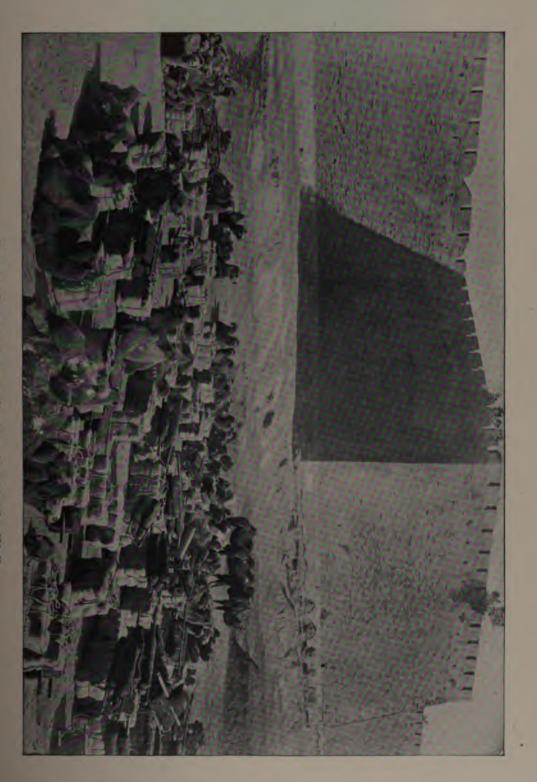
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CHAPTER I.

CHINA—THE EMPIRE OF CHINA.

HE CHINESE EMPIRE, including China proper together with its outlying possessions, embraces a territory equal to almost one-tenth of the habitable globe. The student of geography forms an impression of this immense empire which seems to him exaggerated

until, as traveler or investigator, he is able to verify his wildest dreams, and then admits that the half had not been told. The area of this vast Eastern empire is almost five million square miles, nearly one-half of which is occupied by China proper. Along the northern boundary, for a distance of three thousand miles, extends the frontier of Russian Asia. and on the east lies the Pacific Ocean, forming a coast line of nearly the Sara Jeannette Duncan humorously describes the Chinese coast-line, as viewed on reaching China by way of Japan; she says: "But suddenly at four bells of a gray morning somebody on deck said, 'There is China!' And there it was—China rising out of the sea, away off on our lee, in a single line of little, irregular, round mountains, just as it used to rise in the small, square wood-cuts in the big pages of the school atlases." And she quite agrees with the remark of her traveling companion that "if we had sailed to this lumpy, lonely land, through unknown seas, with all the joy of the early navigators, we should have named it China, and sailed away again as fast as possible."

The countries embraced in the Chinese Empire are Manchuria, Mongolia, Thibet, and the Loo-Choo (Lieu-Khieu) Islands, besides China proper. The latter is known also as the Central Kingdom, so named by the Chinese themselves, and supposed by many to signify their conception of China being the centre of the world, but Pautier says that in the time of Confucius the country was subdivided into numerous

(21)

petty kingdoms, of which China was the central part, and, wielding the highest power, it gave its name to the Empire.

Boundless Resources.

The China of to-day furnishes almost all the tea for the whole world, there being only two other countries, Japan and Assam, where it is produced in any quantity. China is also rich in silk, cotton, rice, rhubarb, maize, barley, wheat, indigo, camphor, varnish, tobacco, and a great variety of fruits, among which are pears, plums, apricots, apples, persimmons, peaches, and melons. Travelers say that the fruits and the flora of China resemble those of America more nearly than they do those of Europe.

The soil of China is particularly productive, and especially so in a vast region of about two hundred and fifty thousand square miles which is covered with a brownish yellow soil, called loess; this peculiar formation often extends to a depth of one thousand feet, the surface of which requires no fertilizer, very little preparation of the soil, and yields abundant crops. This remarkable accretion of yellow earth clings to vertical rocks, and is found at great elevations as well as on the plains, and wherever it appears it is productive and available for plant life. The Chinese are economical of space; they terrace the hill-sides, put floating gardens on the surface of the lakes, cover rocks with a sufficient depth of soil, and plant the bottoms of the streams with aquatic vegetables. All this multiplying of space for the growth of vegetation seems laughable when one reflects that China has an area of one million two hundred and seventy-nine thousand and seventy-two square miles.

Immense Wealth.

China is rich in minerals also; coal is abundant; silver is extensively mined. Gold, copper, zinc, lead, mercury, and iron are also found in great quantities. Salt is one of the chief sources of revenue to the government. Different kinds of clay, such as are used in the manufacture of fine pottery, are found in great abundance, and, industrially considered, it is of great importance.

The oldest country in the world, China, has been known by different names in different eras: to the ancients it was known as the

Land of Since, and to the Middle Ages as the Empire of Cathay. Although the Chinese are a much older people than the Greeks and Romans, yet the classic authors give only the vaguest hints of the people or the country. Ptolemy writes of China as so remote a region that "beyond it there is neither habitation nor navigation." The Chinese myths give a duration of seven thousand years to the empire, but the historical period is said to begin, 2207 B. C.

Provincial Divisions.

China proper embraces nineteen separate provinces, all similar in general features, yet each differing somewhat in soil, climate, productions, and temperature, according to its location or its natural facilities. The province of Chih-li is one of the most important, as it contains the city of Peking, the capital of the empire. To gain some idea of the vast extent of country, of the degree of civilization, and wealth of the entire empire, it is necessary only to examine the statistical reports of one of these provinces.

Chih-li contains eleven cities, each governed by a prefect or governor, and covers an area of fifty-eight thousand nine hundred and forty-nine miles. The population of this province is officially recorded at twenty-seven millions; multiplying these statistics by nineteen, we attain a result that is bewildering.

The province of Shan-se is noted for its wealth of coal and iron; Baron von Richthofen, a distinguished traveler, says that it is his opinion that the whole world, even at the present rate of consumption, might be supplied from the mines of Shan-se alone for thousands of years to come. Iron, too, exists in great purity, and there is every facility for manufacturing it; the best of coal and all sorts of sand and clay that seem to invite the skillful workman.

The province of Shan-tung has received an enviable place in the literature of China, having been the birthplace of both Confucius and Mencius. A mountain in this province, Tai-Shan, has also become famous as an annual resort for hundreds of pilgrims; it is mentioned in Chinese history as having existed four thousand years ago. Shan-tung is also remarkable for some of its productions, among which are the

castor-oil plant and the wax tree. The wax insects live upon the trees all summer, at the end of which time they expel a substance that becomes wax on being melted. The insects are taken off the trees in the fall and carefully preserved indoors until the following season. So great is the product derived from these little insects that the trade in wax has assumed important dimensions. In the province of Ho-nan there is an extensive plain, so fertile that it is "rendered park-like by numerous plantations of trees and shrubs, among which thick bosquets of bamboo contrast with the gloomy groves of cypress." Bamboo is extensively used by the Chinese in constructing their houses and furniture; it enters largely into their decorations, in articles of usefulness, in games; in a thousand different ways it is applied by the ingenious workman, and, last but not least, it is an important article of commerce.

The province of Keang-soo is remarkable in many ways. In the first place, two of its cities, Hang-chow Foo and Soo-chow Foo are said to be the most beautiful cities in all China. Soo-chow is so noted for its silk culture and manufacture that on the occasion of a royal marriage large orders for silken goods were sent to the manufacturers for the preparations of the wedding outfit, and also to be given as presents. The province of Keang-soo is also said to be the most densely populated; the late statistics record an estimate of thirty-seven million eight hundred and forty-three thousand five hundred and one.

The province of Gan-hwuy rightly deserves its title of "Peace and Plenty," for it is said to be one of the most productive provinces in China, particularly in the culture of tea. Baron von Richthofen, in writing of Yan-hwuy says, "The exuberant fertility of the soil in the lower portions of the province is not excelled by anything I have seen in temperate climate. No expense has therefore been spared in protecting the lowlands by embankments, and introducing a perfect system of irrigation. Both deserve the highest admiration. On the King River, I have walked for miles through fields of hemp, the stalks of which were from eleven to thirteen feet high."

The province of Keang-se is noted for the superior quality of its black tea, which is considered the best in that portion of China.



Peking, China-Bronze Lions at Wan-Shon-Shan Gate.

It is celebrated also for its fine pottery which forms a leading article of export.

The province of Che-Keang is remarkable for the beauty of its scenery. It is one of the most mountainous portions of China, but the valleys lying between are numerous and picturesque. The mountain sides are well adapted to the production of tea, and the plain along the coast is devoted to silk culture of a high grade.

Fuh-keen, which means "happy establishment," is well-named, for, as a province, it excels in the richness of its soil and in the beauty and variety of its scenery. Many of the hills are terraced, which has a two-fold object, in adding to their beauty and in increasing the surface space. The well-known Bohea tea is grown here with great success. The island of Formosa is included in the province of Fuh-keen; it is so fertile that it has received the name of the Granary of China. Rice and sugar grow everywhere, and yield the farmer most abundant crops. Then, too, the mines produce sulphur, and the mountains yield camphor, both of which are so valuable as to be claimed by the government under the head of crown monopolies. The province of Hoo-pih. which lies north of the lakes, is traversed by the Han River, making it almost wholly an agricultural section. One of the products, which is exported in great quantities, is vegetable tallow. The province lying south of the lakes is Hoo-nan and is, perhaps more than any other, remarkable for the groups of mountains that are here encountered; among them is the Han-shan, one of the five sacred mountains This province, particularly in the southeast, is one immense coal-bed, having an area of at least twenty-one thousand seven hundred square miles, and this is divided almost in half, the one yielding anthracite, and the other half yielding bituminous coal. The inhabitants of Hoo-nan are more prosperous than those of the other provinces as is indicated by the numerous fine country residences owned and occupied by retired business men.

In Shen-se we find what may be termed an entirely agricultural province, but its products are only for home consumption and for the neighboring provinces. One peculiar feature of the vegetation is the fact

MAN A SAMON OF

that while fruit trees of all kinds are numerous and very productive, yet no shrubs or evergreens are to be found in the province. The winters are extremely cold but not of long duration.

Can the reader imagine that any province in China had attained the reputation of being a "howling wilderness of sand and snow?" Such is Kan-suh, a name formed by combining the first syllables of two favorite cities, Kan-chow and Suh-chow. The portion lying east of the Yellow River is more favorable to cultivation, and produces some of the more hardy fruits and vegetables. One of the chief products for which the province is famous is a curd-like butter "that melts in the mouth."

The largest of the Chinese provinces is Sze-chuen, or the Four Streams, and it is also the most hilly. The eastern part of the province is Chinese, and it is not only populous but prosperous, while the mountainous regions are infested by barbarians, who not only defy the government but neglect the cultivation of the soil. The four large rivers referred to are the Yan-tsze Keang, the Min-Keang, To-Keang and the Ka-ling Keang. This immense province is crossed and recrossed by numerous roads which are both difficult and dangerous. A greater quantity of silk is produced in the eastern portion of Sze-chuen than in any other province of China, and, while there may be others that produce a finer quality, there are not any that excel this in firmness. The poppy is extensively cultivated in the eastern sections, but the opium derived from it is of an inferior quality, and is sought for only by those provinces that are not able to obtain the best. White wax is another product of Sze-chuen. A most interesting account of the manner in which it is obtained is given by Baron von Richthofen, who says, "when the egg balls are procured they are folded up, six or seven together, in a bag of palm leaf. These bags are suspended on the twigs of trees. This is all the human labor required. After a few days the insects commence coming out. They spread as a brownish film over the twigs, but do not touch the leaves. The Chinese describe them as having neither shape, nor head, nor eyes, nor feet. known that the insect is a species of coccus. Gradually while the insect is growing, the surface of the twigs becomes incrustated with a white substance; this is the wax. No care whatever is required. The insect has no enemy, and is not even touched by ants. In the latter half of August the twigs are cut off and boiled in water, when the wax rises to the surface. It is then melted and poured into deep pans. It cools down to a translucent and highly crystalline substance." Ningynen Foo, a district in the province of Sze-chuen, is the chief source from which copper is obtained; private companies own and operate the mines, and sell only to certain buyers at a fixed rate, thus sustaining a monopoly as stringent as any in America.

The province of Kwang-tung is one of the most productive in the empire. Though it may be regarded as a hilly region, its valleys and plains are extensive and exceedingly fertile. The mountains embody vast mineral wealth; chief of which are the enormous coal fields, and iron is found in at least twenty different districts in this province. Among the vegetable products, tea and sugar are most conspicuous. It may be interesting to know that New York receives annually between four and five million palm-leaf fans from the province of Kwang-tung, and we cannot but wonder that this summer luxury is brought thousands of miles to our very doors at two for a nickel!

Compared with most of the other provinces, Kwang-se is small in area and in population; the former covering seventy-eight thousand two hundred and fifty square miles, and the latter numbering seven million three hundred and thirteen thousand eight hundred and ninety-five. The province is remarkable for the number and the beauty of its rivers, the diversity of its landscape, and the variety of its foliage and flora.

Probably there is no other country in the world so rich in the product of quicksilver as the province of Kwei-chow. The vein extends throughout the entire province; silver, lead, zinc and copper are also found in great quantities. This province depends almost wholly on its mineral products for its wealth, since the agricultural regions are exceedingly unproductive. There is very little running water to be found, and

the stagnant water is disastrous to vegetation as well as to human life; malaria of an extremely fatal character prevails very generally.

Second in size of the provinces of China is Yun-nan, covering an area of one hundred and seven thousand nine hundred and sixty-nine square miles. Its only wealth consists in its mineral productions which are distributed through a section of eighty thousand square miles, and consist of silver, gold, lead, copper, zinc and tin. The vegetable productions are opium, tea and medicines, but they do not exist in very considerable quantities.

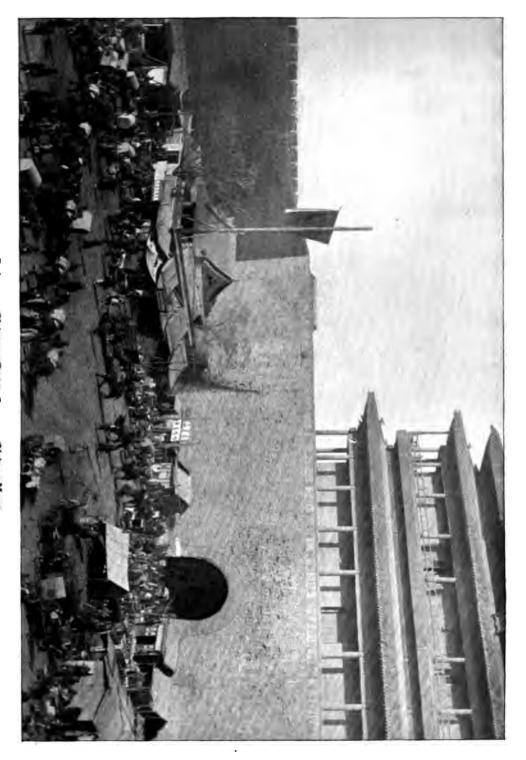
Shing-king, the nineteenth province of China, lies in Manchuria; it very closely resembles England in its mountain scenery, which is highly picturesque. Its trees and shrubs are very similar to those which grow on English soil. Among its agricultural products we find wheat, oats, barley, millet, cotton, tobacco and indigo. This province is not wanting in mineral productions such as gold, coal and iron, but these are not found in sufficient quantities to form the basis of its wealth.

While it is claimed that much that has been said and written of China has been exaggerated, it must be admitted that nature herself has done much to emphasize these statements. In no other country or climate do we find such mountain ranges in their bright-hued verdure, such laughing rivers, fertile plains, terraced hills, shining lakes, and stretches of forest grandeur, as in this extreme eastern country, this "land of the celestials."

Lakes.

The Chinese lakes, like everything else in China, are remarkable for their size. The largest and most important is the Tung-ting Lake, found in the province of Hoo-nan; it was centuries ago called the "Lake of the Nine Rivers" from the fact that nine different rivers flow into its basin. This lake is so large that different portions of it are known by different names, as the "Green Grass Lake," the "Venerable Lake," the "Peaceful Southern Lake," the "Imperial Post House Lake" and the "Great Deep Lake." Another of the largest as well as the most beautiful is Tai Lake, which is one hundred and fifty miles in circumference; its waters are blue and are dotted with numerous islands.





Peking, China-Gate Scene, Chien-Mun.

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which are appropriated for various purposes; on some may be found temples for worship, on others are erected pavilions for the pleasure-seekers who resort there from neighboring cities. The size of this lake is better conceived when we consider that its shores touch thirteen different cities. In the province of Yun-nan we meet two lakes, one of which is twenty-four miles in length and six miles in breadth, and the other measures about eighty miles in circumference. Many of the lakes vary greatly in depth, in different seasons of the year, owing to the rise and fall of the rivers which flow into them; during the winter and early spring, islands are formed in the shallow places, but in the summer these are again covered, and the lake assumes its natural appearance.

Rivers.

The rivers of China are among its most interesting features, not only on account of their great size, but for their use in navigation, and for the beauty and variety of their course. Yang-tsze Keang takes preeminence more particularly on account of its facilities for navigation, but it is remarkable also for its extent. Its entire course is twenty-nine hundred miles from its rise to the Yellow Sea into which it empties. The area of its basin is estimated at five hundred and forty-eight thousand square miles. For a distance of twelve hundred miles it is navigable for steamers, and all along that portion it passes by numerous cities distinguished for their wealth and enterprise.

The Grand Canal, which is an artificial river, is next in importance for commercial purposes, but more particularly as a means of irrigating the soil along its borders. The Hwang-ho, or Yellow River, is not available for navigation on account of the irregularity of its bed. This river is known by different names in different portions of the country through which it flows; it is sometimes called the "Golden River," on account of the color of its waters, but it is also known by the less attractive title of the "Sorrow of Han." The Hwang-ho has frequently overflowed its banks, thus causing great distress and destruction of property. The Han Keang also overflows so frequently that the natives have constructed high embankments on both sides of the river at a considerable distance

from the natural banks, in order to protect themselves and their property from the dangerous floods. The importance of the river system in China cannot be over-estimated when the enormous extent of vegetation is taken into consideration, but when the question of navigation is concerned, their commercial value is almost inestimable.

Mountains.

The surface of China presents numerous interesting features to the traveler. The great delta plain in the north and east extends a distance of seven hundred miles in a southerly direction, and, at some places, is said to be five hundred miles wide. This immense plain is semi-annular in shape, and is the delta of the Yellow River and the Yang-tsze Keang. In some districts it lies below the level of the Yellow River, which accounts for the repeated inundations that prove to be so disastrous to life and property.

Of the numerous mountain ranges, the Nan-shan deserves to be mentioned first. It is estimated that the area of this mountain region is about three hundred thousand square miles, and, in height, some of its peaks reach above the snow level. The Tung-nan, Ta-hang, and the Lung mountains are also important ranges. The Quan-lun is a range belonging to Central Asia, but it sends off numerous branches, some of whose spurs extend into China.

Population.

The population of China is variously estimated by different writers; by some it is given at four hundred million, and others have not hesitated to place it at six hundred million. The people are usually spoken of as Mongolians, but, in appearance, they resemble the inhabitants of Farther India. Their hair is coarse and black, their complexion is sallow and their eyes oblique, which give them a characteristic expression. As a people they are industrious and economical, but are distrustful and deceitful. The baser qualities ascribed to them may, no doubt, be true of the lower classes, but among the higher classes there are many superior individuals who have attained some prominence. Great numbers have come to America, locating mostly in the large cities, where they are regarded as peaceable and thrifty.

CHAPTER II.

CHINA-THE EMPEROR-HIS COURT-THE GOVERNMENT.

HINA'S EMPEROR is the sole head of the constitution and the government. He is regarded as the vicegerent of Heaven, especially chosen to govern all nations, supreme in everything, without limit or control. By his people and in state papers, he is

commonly designated "Kwangti," the august sovereign, the expression being defined as the "appellation of one possessing complete virtues and able to act on heavenly principles." Further the title means "Heaven." "Heaven speaks not," says the Chinese proverb, "yet the four seasons follow in regular succession, and all things spring forth." He is also called "the Son of Heaven," because heaven is his father and earth his mother, and "Wise Son of Heaven," as being born of heaven and having infinite knowledge, all which terms are applied to him as the ruler of the world by the gift of heaven. Foreign writers have given him many ridiculous titles, such as "Brother of the Sun and Moon," or "Grandson of the Stars," but no such epithets are known among his subjects. His own designation of himself is usually "Kwa Jin," the Solitary Man, or "Kwa Kiun," the Solitary Prince. Yet sometimes he alludes to himself as Wan sui ye, "the Sire of Ten Thousand Years."

Assuming the Purple.

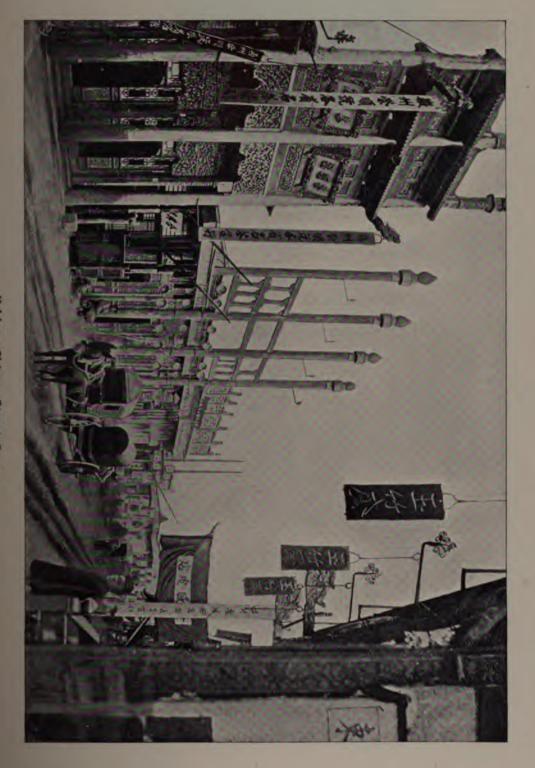
Kuang Hsu, the reigning Son of Heaven, ninth monarch of the Tsing, or pure dynasty of Manchus, is now twenty-three years of age. He is the Son of Prince Chun, and on the death of his cousin Tsaishun, who died without issue—the first instance in the imperial family for nearly three centuries—he was elected by the united council of the princes, led by the mother of the dead Emperor, as successor to the dragon throne, in 1875. As he was but fourteen years old the affairs of

government were nominally placed under the direction of the Empress Dowager, his aunt, who had held the same office during the minority of his predecessor. It was on his accession, and in accordance with imperial custom, that the young prince took his present name, the Kwah hao, or national designation, which is in a manner akin to the name a new Pope takes with the tiara. Till then he had been called Tsai t'ien. His family name is gioro, or the "golden," from their ancestral chief Aisin gioro, whom they worship as the son of a divine virgin.

"The Solitary Man."

The fountain of power, rank, honor, and privilege to all within his dominions, the "Solitary Man" was regarded until quite recently, even by his highest officers (who delight to style themselves "beneath his footstool"), as having supreme authority over all mankind. As there can be but one sun in the heavens, so there can be but one Kwangti on earth, the source and distributor of benefits to the whole world. The head of religion, he alone is qualified to adore heaven; the fount of law and dispenser of mercy, no right can exist in opposition to his pleasure, no claim can hold against him, no privilege protect from his wrath. He is the head of the whole. All the forces and revenues of the Empire are his, and he has a right to claim the services of all males between the ages of sixteen and sixty. The whole Empire, in brief, is his property, and a key to the method of administration of the whole eighteen provinces may be found in the fact that the same absolute executive power held by the Emperor is placed by him in the hands of his deputies and governors-general, to be by them exercised within the limits of their jurisdiction.

At the Court of China nothing is neglected that may serve to invest the person of the Emperor with a unique and sacred character. Everything appointed for his use is of a special color and a special form. The threshold even of the outer gate of his palace may be crossed only on foot. And the different portions of the huge palace of the Prohibital city have all wondrous names and extraordinary attributes. The Meridian gate of the Manchu city is specially appropriated to the Emperor, and whenever he passes through it a bell, placed in the tower above.



Peking, China-Street Scene.

proclaims the event to an awe-struck people. It is here too that prisoners are presented to him, and that he confers presents on vassals and on ambassadors. Then we have the "Hall of Highest Peace," a superb marble structure, one hundred and ten feet high, where the Emperor holds audience on New Year's day, his birthday, and other State occasions. Never since 1795, when Kienlung banqueted Pitsingh and Van Braam in this hall, has it been entered by a European. In the Hall of Central Peace does the "Solitary Man" examine the written prayers provided to be offered at State worship. In that of "Secure Peace" does he triennially confer degrees of merit on distinguished scholars.

Within the Palace.

No one may enter, without special license, the "Palace of Heavenly Purity," where the Emperor transacts business with his ministers each morning up to eight o'clock. This building is described as being the most important, the loftiest, and the most magnificent of all the palaces, and beyond it stands the "Palace of Earth's Repose," where Heaven's consort rules her own court. The names of the approaches to these buildings are no less imposing, as, for instance, the Vermilion Avenue, the Gemmeous Steps, the Celestial Court, the Maple Pavilion, the Golden Stairway. His throne is the "dragon's throne;" to see him is to see the "dragon's face;" his person is the "dragon's body," and a five-clawed dragon is embroidered on his robes, to imitate which is death, as also is it to use vermilion, his special color.

Surely if the possession of absolute power, and being the object of unlimited reverence can procure happiness, then the Emperor of China, worshiped as he is by one-third of the human race, should be the happiest mortal living. But is he? Perhaps a portrait of the man himself may yield some indication. Behold him, then, in the sumptuous penetralia of the Palace of Peace and Plenty. Exceedingly shy, melancholy and gentle, his demeanor is described as refined and dignified, though entirely lacking the martial force and imperial command of his ancestors. Essentially Manchu in features, his face, which is strangely pallid, is oval, his eyebrows are regular and very arched, his eyes unusually large and sorrowful; his nose is well-shaped and straight, his

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lips are thin, sensitive and nervous; his chin is very long and narrow. With this his head is large beyond the average, and his forehead broad and well shaped. He is puny and delicate, and his habitual expression is sad and kind. He is said to have individuality and intelligence, to have an exceptional acquaintance with Chinese classics, and complete ignorance as to the outside world. Coupled with this description, it must be remembered that his health is poor, that he is surrounded by intrigue, and that, despite an enormous revenue, he is, thanks to the venality of his agents, perpetually in want of money. He is, no doubt, in every sense of the expression, the most "solitary man" in all the world.

Choosing an Empress.

No Chancellor or Premier disturbs himself about the rank or the relations of the lady who becomes the Empress of China. In the Flowery Land itself the choosing of an imperial bride has no political interest; she comes from no royal house; princely, or even blue blood is not a necessary qualification. She has to be selected from the "Eight Banners," a phrase which expresses the Manchu army of Peking. We should call them the "Guards," for they are the personal defenders of the Emperor. Up till very lately the Emperor of China knew of the western nations only as "foreign devils," and the small states, such as the Corean, which are in contact with China, go under the name of the "tribute-bearing nations." Ambassadors from these states present tribute as feudatories, and in doing so, appear before the Emperor on their stomachs, knocking their heads on the ground, a ceremony known as the "kow-tow." The Son of Heaven could not condescend to ask for a companion to the "Dragon Throne" from any of the rulers of these insignificant countries.

The usual method by which the Empress is chosen may be said to be peculiar; it is certainly very unlike anything we are acquainted with in Europe. About a year before the marriage an order is issued to the Eight Banners commanding all girls of a particular age to be sent in to the palace. The rich and the poor, the halt and the lame, the deaf, the dumb, and the blind, have all to appear. One department of the Government at Peking is a Board of Rites, which superintends all state ceremonies; in these they are guided by a book extending to two

hundred volumes, which details every ceremony connected with the life of an Emperor, from his birth to his death. The members of this board are called the "Officials who inquire into Heaven," or in other words they are astrologers. The horoscopes of all the girls are submitted to them to be compared with that of the Emperor, to see that they agree—this is very essential in all Chinese marriages. The girls with the proper horoscope are then inspected by the Dowager Empress, and a number whom she selects are kept in the palace, so that their habits and character may be better studied. In the present case the Dowager Empress selected her own niece, Yeh-hoh-na-la, daughter of a general.

Preparing for the Wedding.

About a week before the wedding a route is selected through the streets of Peking from the bride's house to the Imperial palace, by which the bride is to be conducted to her future home. To mark this route a path is laid out and sprinkled with new sand to make it look vellow, this being the imperial color. Over this route the presents of the bride are taken to the apartments which she will occupy in the palace. Only once a day are the presents conveyed to the palace. This is in the morning, and a procession accompanies them. For Tungchih's bride, in 1872, these processions were continuous for fully a week before the ceremony, and the presents included large and elegant cabinets, elaborately carved chairs, and other articles of furniture made of the finest kind of wood, dishes, vases, goblets, and gold and silver articles in profusion. The larger gifts are carried by men whose dresses are of red cloth with white spots. The smaller articles are carried upon yellow tables, to which they are fastened. Along this route for days preceding the ceremony the body of men who are to carry the bridal chair of the Empress are continually drilling.

A number of days before the ceremony the bride's house is most elaborately decorated. On the gates are festooned rich silk, in red, blue, yellow and green, braided and fringed, together with bunches of silk. On the pedestal of each post in front of the house there is painted in red the word "Shih," which means happiness. This word, in fact, is painted in bright red on everything connected with the wedding that it

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is possible to put it on. Two days before the wedding—that is, on the day before the Emperor sends his bride her phænix robes and diadem—he orders three princes to offer sacrifice and burn incense on the altar to heaven. The day before the wedding the Emperor sends to his bride a tablet of gold, the scepter and seal. The tablet is called the permission, because it denotes that the Empress Dowager and the Empress Mother allow the Emperor to marry. Everything is now in readiness for the great ceremony, with but one exception. This is the barricading of the entrances of every street and lane opening on the line of march, so that the eyes of foreigners or other curious personages shall not witness the procession or any part of it, or get the smallest possible glimpse of the bride.

Imperial Nuptial Rites.

On the eve of the eventful day Ministers are sent to announce. the auspicious event to Heaven and Earth, and to the deities of the imperial temple. On the following morning, so soon as the august procession is formed, the Emperor enters his sedan chair, and is borne to the Tzuning palace, where the Dowager Empress awaits him seated on a throne of state. With dutiful regard he kneels, and thrice, and again nine times bows low at the feet of his mother. Having thus manifested his respect, he proceeds to the "Hall of Great Harmony," accompanied by bands discoursing music from an infinite variety of instruments. There, at a signal given, the members of the Board of Rites kneel and prostrate themselves before their august sovereign. This done, a herald advances and reads aloud the imperial decree, which runs as follows:



Peking, China-United States Legation.

 the tablet and seal of gold, and bearers with the sedan chair destined for the bride. In strange contrast to the ordinary state of the streets, the thoroughfares on this occasion are swept, garnished and made straight.

On arriving, over these unwontedly smooth ways, at the dwelling of the bride, the envoy is received with every mark of honor and reverence, not only by the father of the bride, but by the elder ladies of the household, dressed in their most brilliant costumes. In the grand hall the father kneels before the envoy, who hands the seal to a lady in waiting, while his lieutenant delivers the tablet and the imperial letter to the ladies appointed to receive them. As these things are borne to the private apartments of the bride, her mother and ladies kneel in token of reverence, and then, following in their wake, listen with devout respect to the terms of the letter addressed to the bride.

The Bride at the Palace.

When this ceremony is concluded, the bride, with her mother and ladies in attendance, advancing to the "Phœnix Chair," in which, preceded by ministers bearing the imperial seal, and followed by musicians and guards of honor, she proceeds to the palace. On arriving at the gate, the officers and attendants dismount from their horses, while porters bearing aloft nine umbrellas ornamented with phœnixes lead the procession to the Kientsing gate. Beyond this the attendants and officials are forbidden to go, and the bride proceeds alone to meet her affianced husband. One more ceremony has to be performed to complete the marriage. A banquet is spread for the august pair, at which they pledge each other's troth in cups of wine, and thus tie the knot which death alone unrayels.

This, however, does not quite conclude the laborious ceremonial which falls to the lot of the bride. On the morning after the wedding it becomes her duty to testify her respect to the Dowager Empress by bringing her water in which to wash her hands, and by spreading viands before her, in return for which courtesies the Dowager entertains her daughter-in-law at a feast of welcome. Meanwhile the Emperor receives the homage of the princes, dukes, and officers of state, and for some days the palace is given up to feasting and rejoicing, an echo of which

reaches the remotest parts of the Empire when the proclamation announcing the joyful event in made known in the provinces.

An Emperor's Death.

But the imperial mentors not only teach the Emperor how to live, but they teach the "still harder lesson how to die." On the approaching death of the late Emperor, the following valedictory manifesto was put in his mouth: "It was owing to the exalted love of Our late Imperial father. Our canopy and support, that the Divine Vessel (i. e. the throne) was bestowed upon Our keeping. Having set foot in Our childhood on the throne. We from that moment had, gazing upwards, to thank their two Majesties the Empresses for that, in ordering as Regents the affairs of government, they devoted night and day to the laborious task. When later, in obedience to their divine commands, We looked on high for guidance to the Ancestral precepts of the Sacred Ones before Us, and in devotion to Our government and love towards Our people, made the fear of Heaven and the example of Our Forefathers the mainspring of every act . . To be unwearied day by day has been Our single purpose . . . Our bodily constitution has through Our life been strong, and when, in the 11th moon of this year, We were attacked by small-pox, We gave the utmost care to the preservation of Our health; but for some days past Our strength has gradually failed, until the hope of recovery has passed away. We recognize in this the will of Heaven." And then the dying man named his successor in the person of his first cousin, the present Emperor.

Mourning at the Court.

As soon as the august patient has ceased to breathe, his heir strips from his cap the ornaments which adorn it, and "wails and stamps" in evidence of his excessive grief. The widow and ladies of the harem in the same way discard the hair-pins and jewelry which it is ordinarily their delight to wear, and show their practical appreciation of the position by setting to work to make the mourning clothes and habiliments. The coffin prepared for the remains having been carried into the principal hall of the palace, is inspected by the heir, and receives its august burden. By an ordinance, which is probably more honored in

the breach than in the performance, the new Emperor with his courtiers sacrifice their queues as a token of their sorrow, and the ladies of the harem, not to be outdone, submit their flowing locks to the scissors of their attendants.

For three years, which by a fiction is reduced to twenty-seven months, the young Emperor mourns the decease of his predecessor, The exigencies of administration, however, make it necessary that he should confine the period of unrestrained grief to a hundred days; while twenty-seven days are considered sufficient for the expression of the regrets of the concubines of the third rank. During the twenty-seven months, members of the imperial family are not supposed to marry or indulge in any of the pleasures of married life. A curious punishment was inflicted on a late Emperor for an infraction of this last rule. Most inopportunely a son was born to him at a time which proved that, in accordance with Chinese notions, its existence must have begun during the mourning for the deceased Emperor. The question then arose how the august offender was to be dwelt with. Banishment would have been the sentence naturally passed on any less exalted personage, but as it was plainly impossible to send the Son of Heaven into exile, it was determined to banish his portrait across the deserts of Mongolia into a far country.

Reading the Will.

On a day of good omen the will of the deceased Emperor is carried, with much pomp and circumstance, to the gate of "Heavenly Rest." From the balcony above this portal the contents of the document are announced to the assembled crowd. The terms of the testament having been communicated to the people of the capital, it is printed in yellow, and distributed not only throughout the empire, but throughout every region which owes allegiance to the Son of Heaven—Corea, Mongolia and Manchuria and Liuchiu and Annam. When the time named by the astrologers arrives for the removal of the coffin to the temporary palace on the hill within the imperial enclosure, a procession, formed of all that is great and noble in the empire, accompanies the imperial remains to their appointed resting-place, where, with every

token of respect, they are received by the Empress and the ladies of the harem.

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In a mat shed adjoining the temporary palace the Emperor takes up his abode for twenty-seven days. With unremitting attention he presents fruits and viands to the deceased, accompanying them with sacrificial libations and prayers. The choice of a posthumous title next occupies the attention of the ministers, and from that moment the names which the late sovereign has borne in life disappear from imperial To every Emperor are given, during life and at his death, cognizance. The first may be called his personal name; the second three names. is assigned him on coming to the throne, and resembles the titles given to the occupants of the papal chair; the third is the style chosen to commemorate his particular virtues or those which he is supposed to have possessed. On the completion of these long-drawn-out ceremonies a day is chosen for the removal of the coffin to its tomb. In a wooded valley, forty or fifty miles west of Peking, lie all that is mortal of the Emperors of the present dynasty. Thither, by easy stages, the coffin, borne by countless bearers, is carried, over a road leveled and carefully prepared for the cortege. As in duty bound, the Emperor accompanies the coffin, but does not find it necessary to join in the actual procession. By pursuing devious ways he reaches the traveling palaces, at which the halts are made, in time to receive the coffin, and without having experienced the fatigue of the slow and dreary march. Finally with many and minute ceremonies, among which occurs the presentation to the deceased of food, money and clothes, the remains are laid to rest in the august company of imperial shades.

Funeral of an Empress.

With much the same pomp and ceremonial a deceased Empress is buried in the sacred precincts, and the proclamation of her death is received in the provinces with much the same demonstrations of grief and sorrow as that which greets the announcement of the decease of a Son of Heaven. Some years ago, on the death of the Empress Dowager a curious proclamation prescribing the rites to be performed on the occasion, was issued to the people of Canton. From this paper we



Peking, China-United States Legation Drawing-Room.



learn that the notification of the death was received from the hands of the imperial messenger by the assembled local officials, and was borne on the "dragon bier" to the Examination Hall. As the procession moved along the officers fell on their knees and, looking upwards, raised a cry of lamentation. On reaching the precincts of the Hall the mandarins, from the highest to the lowest, thrice bowed low, and nine times struck their foreheads on the ground.

As soon as the notification had been placed on the table prepared for it, the herald cried aloud, "Let all raise the cry of lamentation." Anon, the same officer proclaimed, "Present the notification," upon which the officer appointed for the purpose presented the paper to the governor-general and the governor of the province, who received it on their knees and handed it to the provincial treasurer, who, in like manner, passed it to the secretary charged with the duty of seeing that it was reverently copied and published abroad. At another word of command, the mandarins retired to a public hall, where they passed the night abstaining from meat and from all carnal indulgence. For three days, similar ceremonies and lamentations were performed, and, for nine times that period, white apparel was donned by the mandarins, who had already discarded the tassels and buttons of their caps, on the first arrival of the imperial messenger.

From the same date, all official signatures were written with blue ink, and seals were impressed with the same color. No drums were beaten, no courts were held, and a blue valance was hung from the chair and table of all officers in lieu of the ordinary red one. On each of the first three days, a state banquet was offered to the deceased, when, in the presence of the assembled mandarins, the herald cried aloud, "Serve tea to Her Majesty." Upon which, attendants, preceded by the governor-general and the governor, ascended the dais, and, kneeling, poured out a cup of tea, which they handed to the governor-general. With every token of respect, this officer placed the cup before the tablet representing the late Empress. With the same ceremonies, rice, water, and wine were offered to the manes of the deceased Empress. Finally, at a word from the herald, the viands were committed to the

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flames, and with many prostrations and bows the impressive ceremony came to an end.

Imperial Authority.

Over the imperial princes and nobles the Emperor holds complete sway. He regulates their marriages, and, in cases of failure of issue, he chooses sons for their adoption. He appoints their retinues, and orders all their goings with curious minuteness. Over them, as over all his other subjects, his will is, theoretically, law.

The power of the Emperor of China is not in any practical sense greater than that of the Czar or the Sultan. The idea that the Emperor of China wielded a power upon which there was no constitutional check was probably derived from the style employed in imperial edicts and rescripts wherein the Chinese ruler is generally designated "the Son of Heaven," and where special mention is always made of his representing the Celestial will.

The Two Cabinets.

The central administration of China under the Emperor consists of what may be called two inner cabinets and a number of nominally subsidiary boards controlling separate departments of State. Cabinets are the Grand Secretariat and the General Council. The former. termed in Chinese. Niu Koh, is nominally the more important, and has always existed under the Chinese Emperors. It is composed of four Grand Secretaries, two Manchu and two Chinese, and two assistants. As, however, these officials always hold other posts, requiring their presence elsewhere, they are not constantly resident in Peking, with the consequence that their collective influence is not as great as theoretically it should be. It was always considered necessary that the Senior Grand Secretary should be a Manchu, and Li-Hung-Chang enjoys the distinction of being the first Chinese accorded that pre-eminence. To assist the secretaries and their assistants are ten learned men (high-sy), who are generally doctors of the Hanlin College. In this grade the Manchus have a preponderance and number six. The staff of the secretariat numbers about two hundred officials altogether. The duties of the Niu Koh are many and varied. They are in the closest contact with the sovereign,



to whom they submit all papers, and from whom they receive the replies and instructions upon which the official edicts are drawn up. The officers of the secretariat also keep the imperial seals, of which there are twenty-five forms, used for different documents and departments. If the Niu Koh cannot be strictly termed a Cabinet, it answers the same purposes.

The Real Government.

The Kiun Ki Chu, or General Council, is a comparatively new institution, but notwithstanding its want of antiquity, it has become, so far as there is such a thing, the real depository of power in China. was founded by the Emperor Yung Ching in 1730, and the right of nominating its members was not merely left to the sovereign, but was loosely defined. It was essentially a council at which the heads of departments and others could be brought together for consultative purposes by the will of the Emperor. Less ornamental than the Grand Secretariat, it has met more practical requirements, and to it also has fallen the privilege of framing edicts for the Imperial signature. Although the original idea was that this Council should be fairly numerous, such has not been the case of recent years, and its influence is probably enhanced by the fact that its four members speak with one voice. Prince Kung used to be the chief of this Council; his place is now occupied by Prince Chun. Both these Councils or bodies have the right of audience with the sovereign, and, indeed, it is the understood routine that they should meet him in conclave every day for the transaction of the affairs of his vast Empire.

The Six Boards.

Next to these come the six Boards of Administration, which have existed under slightly varying forms from a remote antiquity. The senior of these is considered that of Civil Office, or the Li Pu. This Board has been described as having "the government and direction of all the various officers in the civil service of the empire, thereby assisting the Emperor to rule all people." The work of this Board is very heavy, and for its more efficient discharge it is divided into four departments.

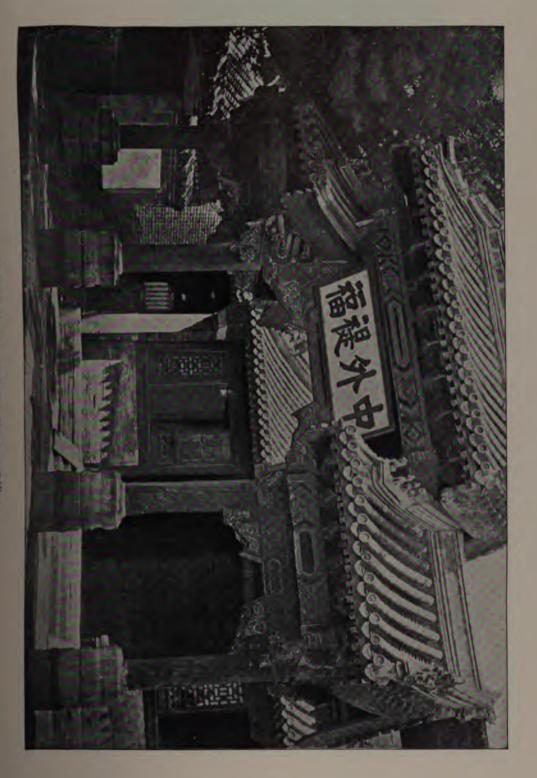
CHINA—THE EMPEROR—HIS COURT—THE GOVERNMENT.

The next Board in order of rank is the Board of Revenue, or Hu Pu, which deals with all matters appertaining to finance, the distribution of the land, and the regulation of salaries. One of its minor duties is of a different character. All girls of Manchu race, on attaining the age of twelve, ought to appear before the Emperor for him to make selections for his harem, and the families that have personal objects of ambition to attain consider it highly desirable to obtain admission in this way for one of their members into the Palace. The Board of Revenue keeps and revises a complete list of the Manchu maidens.

The next Board is that of Rites, which supervises all the ritual performances and Court ceremonies. Its members possess great power and influence at a Court where everything is decided in strict accordance with precedent as established by the Book of Rites. The Board of War comes fourth, and shows, more than any of the others, evidence of Manchu influence. All matters appertaining to either the army or the navy come under its purview, and with a vigorous and experienced president, the machinery of this department would amply suffice for the efficient control and organization of even the million soldiers who, in name if not in fact, form the army of the Chinese ruler. The fifth Board is that of Punishment, the Hing Pu, and it has power in both civil and criminal cases. It is supposed to transact an enormous quantity of business, as all charges against officials are investigated at the capital. It is the usual fate of an unsuccessful or unfortunate Minister to be handed over to the Board of Punishments to receive his deserts. The sixth and last of these Boards is that of Works. It has the supreme direction of all public works throughout the realm, and as these include the state of the canals, the high roads, and the rivers, in addition to that of the fortifications of the towns and of the arsenals, its members hold no sinecure. It combines functions of a military description with others belonging to sanitation; thus it provides the stores of the army, and attends to the sewers and the cleansing of the gutters of the capital.

The Foreign Office.

Next to the six boards the most important department at the present time is unquestionably the Tsungli Yamun, or foreign office.



Peking, China-Chinese Foreign Office.

Before the war of 1860, such a department did not exist. With the lofty contempt with which the Chinese affect to regard foreigners, it was considered that the colonial office, which superintends the affairs of Mongolia and Thibet, was quite competent to deal with any matter which might arise with the "outer barbarians." But the establishment of European ministers at Peking changed all this.

Colonial Affairs.

The Colonial office "has the government and direction of external foreigners, orders their emoluments and honors, appoints their visits to court, and regulates their punishments, in order to display the majesty and goodness of the state." Since the withdrawal from this office of the management of the relations with Russia (1860), its duties have been confined to the control of the various Mongolian tribes, and of the natives of Thibet. As in all other departments of the government, the mandarins employed under this office are obliged to supplement their legitimate salaries by illegal exactions. It is not often that a foreigner has an opportunity of observing the system by which these employes fill their pockets, but Mr. Rockhill, on his recent journey into Thibet, was able to read, mark and learn the practices of these gentry. On the frontiers of Mongolia he found a class of officials who received from their paternal government an annual income of twenty-five taels, a sum equivalent to about four pounds sterling. Such a sum is of course known and recognized as insufficient to keep body and soul together. The office therefore winks at a system by which the frontier officials "eat the people," as the sufferers describe the process.

The Censors.

Another important bureau is the Office of Censors, which has entrusted to it the "care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and the bad performance of the business transacted in them, and between the depravity and the uprightness of the officers employed; the duty of urging its members to utter each his sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and to render the government of the Empire stable."

This is one of the strangest institutions in the government, and illustrates the anomalous contradictions which meet one at every turn in China. Everyone is fully aware that if these duties were rigorously carried out, there is scarcely a mandarin in the Empire who would not be impeached, and righteously so, and yet censors are gravely appointed and charged to do that which if they were to attempt, would place nine out of every ten officers on their trial. That "you cannot impeach a whole nation," is a truth which is recognized by the censors, and they, therefore, devote their attention to denouncing flagrant cases of official iniquity and sometimes as the *Peking Gazette* tells us, to making frivolous and fussy charges.

Fifty-six of these guardians of public morality, who on occasions justify their raison d'etre by exposing wrongs committed within their cognizance, are distributed throughout the provinces. No mandarin, however exalted, is exempt from their attacks, not even the Son of Heaven, who as has been said, is "thus in the presence of a chronic day of judgment, to which he is himself amenable, albeit he is the sole judge of every case."

"Letter Shops."

The Chinese have not as yet established any government post offices or postal system for the masses of the people, though private enterprise has for many years rendered communication easy between the people of all parts of the Empire. This is conducted through what are called "letter shops." No stamps are used, but the "chop" (seal) of the keeper of the shop is always placed upon the envelope. Imperial edicts and other official despatches are carried from city to city and province to province by couriers, who are, for this country, very expeditious, being in some parts provided with horses at convenient relay stations. Despatches are thus conveyed, in cases of emergency, two hundred or two hundred and fifty miles a day. In districts where horses are used, each station-master is required to keep on hand from ten to twenty horses or donkeys, and the local official is held responsible for all delays that occur. These official couriers are not allowed to convey private despatches or letters.

CHAPTER III.

CHINA-ADMINISTRATION OF THE LAWS.

NATION'S LAWS, IT IS often said, furnish the best and truest description of the manners and customs of the people. In all respects the Chinese code is an exceptionally good instance of the truth of this maxim. Unlike many of the legal systems of the east and

west, it avoids all useless redundancies, and represents, in a concise form, the laws which are intended to govern the courts of justice. Further, following the bent of the national mind, it does not concern itself with the duties of men only as citizens, but follows them into their homes and provides legislation for their social conduct, their relations in the family, and even for the clothes which they should wear. Regarded as a whole it is obvious that its provisions are mainly directed to keeping the people quiet and loyal. The Emperor is surrounded with enactments which are intended to ensure that such divinity shall hedge him in "that treason can but peep to what it would," and every disturbing motive and exciting cause is studiously suppressed among his subjects.

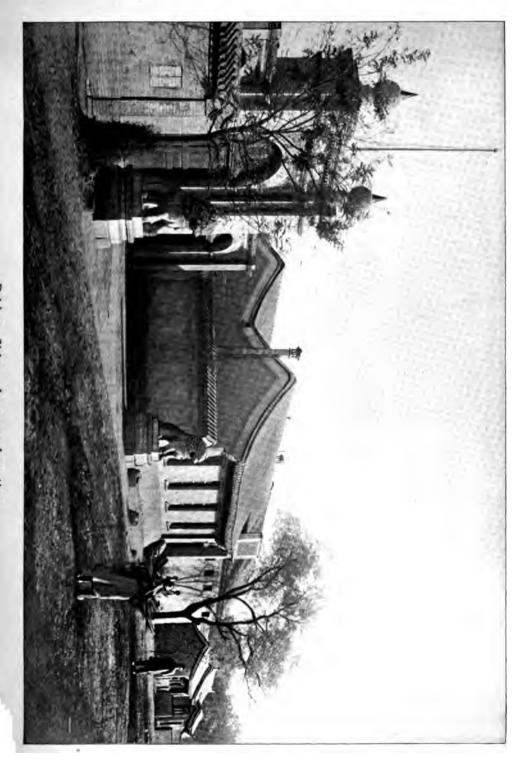
Punishment of Criminals.

The code begins by enumerating the punishments to be inflicted for offenses, and defines them as (1), flogging with a straight, polished piece of bamboo, the branches cut away, and reduced to five Chinese feet, five inches in length, varying in breadth from one to two inches, and in weight from one and a half to two Chinese pounds, and when used to be held by the smaller end; (2), the canque, consisting of "a square frame of dry wood, three feet long, two feet nine inches broad, and weighing in ordinary cases twenty-five pounds," which is carried on the shoulders; (3), the capital punishment, which is inflicted either by strangulation or by the executioner's sword. Most punishments for the

less serious crimes are redeemable by fines, and even capital sentences, in such cases as are not legally excluded from the benefits of general acts of grace and pardon, are commutable for sums of money varying in amount with the heinousness of the crime, and with the wealth of the criminal. A man sentenced to a hundred blows with the bamboo can save his skin by the payment of five ounces of silver, and an officer above the fourth rank who is sentenced to be strangled, may avoid the cord by paying twelve thousand ounces into the coffers of the state. But besides these pecuniary modifications, there are certain conditions which are held to justify the mitigation of sentences.

In the case of an offender surrendering himself to justice, he shall, in some circumstances, be entitled to a reduction in the degrees of punishment, and in others he absolves himself from all consequences by giving himself up. If, again, "an offender under sentence of death for an offense not excluded from the contingent benefit of an act of grace, shall have parents or grandparents who are sick, infirm, or aged above seventy years, and who have no other son or grandson above the age of sixteen to support them, . . . this circumstance shall be submitted to the consideration of His Imperial Majesty." In any case offenders under fifteen years of age, or over seventy, are allowed to redeem themselves from any punishment less than capital. Even when the crime is capital, if the offender is less than ten, or more than eighty, his case, unless he be charged with treason, is to be recommended to the consideration of the Emperor; and no punishment, except for treason and rebellion, shall be visited on those who are less than seven, or more than ninety.

Especial regulations lighten punishments to be inflicted on four classes of the population. Astronomers sentenced to banishment may submit to one hundred blows with a bamboo instead, and redeem themselves from further punishment, unless they have been guilty of "poisoning, murdering, wounding, robbing, stealing, killing by magic, or of any such offenses as may subject the party to the punishment of being branded." Artificers and musicians who have incurred banishment may be flogged, and, instead of being sent to Central Asia, may be kept in the magistrate's yamun, and employed in the service of government:



Peking, China-Japanese Legation.

. * while women who are sentenced to banishment can always redeem themselves by paying a fine. In cases where women are convicted of offenses punishable by flogging, it is provided that they shall be allowed to wear their upper garment unless the crime should be adultery, when that privilege is withdrawn.

Guarding the Imperial Precincts.

Any one passing without proper authorization through any of the gates of the Forbidden City incurs a hundred blows of the bamboo. This law is invariably enforced, and quite lately the Peking Gazette announced the infliction of the penalty on a trespasser, and the degradation of the officer of the guard at the gate through which he had entered. Death by strangulation is the punishment due to any stranger found in any of the Emperor's apartments; and with that curious introspection which Chinese laws profess, any one passing the palace gate with the intention of going in, although he does not do so, is to have a definite number of blows with the bamboo. Every workman engaged within the palace has a pass given to him, on which is a detailed description of his figure and appearance, and which he is bound to give up to the officer of the identical gate through which he was admitted. To carry drugs or weapons into the Forbidden City is to court a flogging in addition to perpetual banishment, and any one "who shall shoot arrows or bullets, or fling bricks or stones towards the imperial temple or towards any imperial palace, shall suffer death by being strangled at the usual period."

Treason Made Odious.

Of all offenses treason is, in the opinion of Chinese legislators, the gravest and most worthy of severe and condign punishment. So atrocious is it that capital punishment, as laid down in the general provisions, is considered an insufficient requital, and the equivalent of the old English sentence, "To be hung, drawn, and quartered," is met with in China in the shape of an even more cruel sentence, viz., *lingchi*, or death by a slow and lingering process. A culprit, condemned to this form of death, is tied to a cross, and, while he is yet alive, gashes are made by the executioner on the fleshy parts of his body, varying in number according to the disposition of the judge. When this part of the sentence has been

carried out, a merciful blow severs the head from the body. It is a principle of Chinese jurisprudence that in great crimes all the male relatives of the principal are to be held to be participators in his offense. Thus, for one man's sin, whole families are cut off, and in cases of treason "all the male relatives of the first degree, at or above the age of sixteen, of persons convicted—namely, the father, grandfather, sons, grandsons, paternal uncles and their sons respectively—shall, without any regard to the place of residence, or to the natural or acquired infirmities of particular individuals, be indiscriminately beheaded." But this is not all. Every male relative, of whatever degree, who may be dwelling under the roof of the offender, is doomed to death. An exception is made in the case of young boys, who are allowed their lives, but on the condition that they are made eunuchs for service in the imperial palace.

Death by Torture.

Lingchi is the invariable fate pronounced on any one who kills three people in a household, or on a son who murders his father or mother. Some of the most horrible passages in the *Peking Gazette* are those which announce the infliction of this awful punishment on madmen and idiots, who in sudden outbreaks of mania, have committed parricide. For this offense no infirmity is accepted, even as a palliation. The addition of this form of execution to those generally prescribed is an instance of the latitude which is taken by the powers that be, in the interpretation of the code.

To read the list of authorized punishments one would imagine that the Chinese were the mildest mannered men who ever had culprits before them. Admitting that torture is necessary in China to extract confessions from obdurate witnesses, the kinds authorized are probably as unobjectionable as could well be devised. But they are but a shadow of the pain and penalties actually inflicted every day in all parts of the empire. Even in the appendix to this code it was found advisable to add the imperial sanction to more stringent measures in cases of robbery or homicide. Instruments for crushing the ankles, and for compressing the fingers, are there admitted on the canonical list. The first of these, it is laid down, shall consist of "a middle piece of wood, three (Chinese)



feet four inches long, and two side pieces, three feet each in length. The upper end of each piece shall be circular and rather more than one inch in diameter; the lower end shall be cut square and two inches in thickness. At a distance of six inches from the lower ends, four hollows or sockets shall be excavated—one on each side of the middle piece and one in each of the other pieces to correspond. The lower ends being fixed and immovable, and the ankles of the criminal under examination being lodged within the sockets, a painful compression is effected by forcibly drawing together the upper ends." The finger squeezers are necessarily smaller, but are arranged on much the same principle.

But even these tortures are considered insufficient to meet the requirements of the courts of justice. Mandarins, whose minds have grown callous to the sufferings of their fellow-creatures, are always ready to believe that the instruments of torture at their disposal are insufficient for their purposes. Unhappily, it is always easy to inflict pain; and in almost every yamun throughout the empire an infinite variety of instruments of torture are in constant use. To induce unwilling witnesses to say what is expected of them, they are not unfrequently made to kneel on iron chains, on which their knees are forced by the weight of men standing on the calves of their legs. Others are tied up to beams by their thumbs and big toes. Others are hamstrung, while some have the sight of their eyes destroyed by lime or the drums of their ears deadened by piercing. This list might be extended indefinitely, but enough has been said to show that, like so many Chinese institutions, the penal code only faintly represents the practice which is actually in force.

Belief in Magic.

Like most uncivilized nations the Chinese are firm believers in magic, and place full belief in those arts of the sorcerer which have a congenial home among the inhabitants of Central Africa, and of which dim traces are still to be found in the highlands of Scotland, and among the most ignorant of English rustics. Not long since the governor of the province of Kiang-su reported to the throne that "alarming rumors were circulated among the people concerning the cutting off of queues, the imprinting of marks on the body by 'paper men,' and the

appearance of black monsters which played the part of incubi on sleeping persons." It would be natural to expect that the governor being learned in all the wisdom of China would have reproved these foolish imaginings, and would have used his influence to check the spread of such ridiculous rumors. But the course he took, with the subsequent approval of the Emperor, was a very different one. He professed to have discovered at Soochow a "wizard" named Feng, and others, who, after trial, were all condemned to be beheaded. Several others in different parts of the province suffered the same penalty.

The code, which was based on the laws existing during the Ming dynasty, was thoroughly revised by a committee of the highest functionaries of the realm, and received the imperial approval in 1647, after careful consideration. In it we find, therefore, the mind which was in these grandees, and that they deliberately adopted a section providing that "all persons convicted of writing and editing books on sorcery and magic, or of employing spells and incantations, in order to influence the mind of the people, shall be beheaded." Lesser punishments, on what principle awarded it is impossible to say, are incurred by magicians who raise evil spirits by means of magical books and dire imprecations, by leaders of corrupt and impious sects, and by members of superstitious associations in general. Even fortune-tellers, unless they divine by the recognized rules of astrology, are liable to be bambooed.

Family Government.

In all Chinese legislation the principle that the family is the basis of government is conspicuously apparent. The patria potestas is everywhere recognized, and it is only in supreme cases that the State interferes between the head of a household and his family belongings. Though the code affords no direct justification for punishing disobedient sons with death, or for infanticide, it is an incontrovertible fact that in cases which constantly occur, both crimes are practically ignored by the authorities. A particularly brutal case, of the murder of an unfilial son, was reported in the *Peking Gazette*, 1882. The report was in the form of a memorial addressed to the throne by the governor of Shansi, in which that officer stated that there had been in his district a lad named



Peking, China-Pailow, near Legations.

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Lui, who was endowed by nature with an "unamiable and refractory On one occasion he stole his mother's head ornaments, and another time he pilfered two thousand taels in cash belonging to her. This last misdemeanor aroused her direct anger, and she attempted to chastise Unwilling to endure the indignity, Lui seized her by the throat. him. and only released her on the expostulation of his sister. This behavior so angered the old lady, that she determined on the death of her son. Being physically incapable of accomplishing the deed herself, she begged a sergeant of police on duty in the neighborhood to act as executioner. This he declined to do, but softened his refusal by offering to flog Lui. To do this conveniently he bound the lad, and, with the help of three men, carried him off to a deserted guard-house on the outskirts of the Thither Mrs. Lui followed, and implored the men to bury her village. Again the sergeant declined, and emphasized his refusal by son alive. leaving the hut. The other men were more yielding, and having thrown Lui on the ground they proceeded, with the help of his mother and sister, to pull down the walls and to bury their victim in the debris. At the trial it was decided "that the death in this case was properly deserved, and that his mother was accordingly absolved from all blame."

Throughout the whole code sons and daughters, as well as daughters-in-law, stand at a marked disadvantage with regard to their Not only is parricide punished by *lingchi*, but even for striking parents. or abusing a father, mother, paternal grandfather or grandmother, the punishment is death; and the same penalty follows on a like offense committed by a wife on her husband's father, mother or paternal grand-A still more one-sided provision ordains that "a son accusing his father or mother; a grandson, his paternal grandparents; a principal or an inferior wife, her husband, or her husband's parents, or paternal grand-parents, shall in each case be punished with a hundred blows and three years' banishment; even if the accusation prove true, and that the individuals so accused by their relatives, if they voluntarily surrender and plead guilty, shall be entitled to pardon." If such accusation should, however, turn out to be either in part or wholly false, "the accuser shall suffer death by being strangled."

Fighting and Gambling.

One of the strangest sections in the code is that which deals with quarreling and fighting, and in which every shade of offense is differentiated with strange minuteness. On what part of the body a blow is struck, with what it is struck, and the result of the blow, are all set out with their appropriate penalties. Tearing out "an inch of hair," breaking a tooth, a toe, or a finger, with countless other subdivisions, are all tabulated in due form. It is commonly observed that people, and therefore nations, admire most those qualities in which they are deficient, and on somewhat the same principle Chinese legislators delight to hold up to opprobrium those social misdemeanors to which they are most prone.

If an impartial observer of Chinese manners and customs were to name the two most prominent civil vices of the Chinese, he would probably give his decision in favor of bribery and gambling. Against both these vices the code speaks with no uncertain sound. The mandarin who accepts a bribe of one hundred and twenty taels of silver and upwards, when the object is in itself lawful, or eighty taels and upwards when the object is unlawful, is pronounced guilty of death by strangulation. It is no exaggeration to say that if this law were enforced it would make a clean sweep of ninety-nine out of every hundred officials in the empire. Gambling also is denounced with equal fervor, and eighty blows is the punishment for any person found playing at any game of chance for money or for goods. The same penalty awaits, in theory, the owner of a gaming-house, with the additional fine of the loss of the house to government. The existence of such a law, side by side with the open and palpable violation of it in streets and alleys, as well as on country roads and in village lanes reduces it to an absurdity. At breakfast-time workmen stream out of their places of employment, and throw dice or lots for their meals at the nearest itinerant cookshop. Coolies, in moments of leisure, while away the time with cards and dice as they sit at the sides of the streets, and the gaming-houses are always full of eager and excited crowds, who are willing to lose everything they possess, and more also, in satisfaction of the national craving.



Like opium, games of chance have a peculiar fascination for One of the commonest games is known as fantan, and is so Chinamen. simple that it can be played by any one. The croupier throws down a heap of cash, and each gambler stakes on what the remainder will be when the pile has been counted out in fours. This and other games are publicly played at the gambling-houses, the owners of which purchase security for their trade by bribing the mandarins and their police. Quailfighting, cricket-fighting and public events are also made subjects of wagering, and the expected appearance of the names of the successful candidates at the local examinations, is a fruitful source of desperate With the object possibly of discouraging speculation and gambling. games of chance, the code fixes the legal rate of interest at thirty-six per cent., but the enactment, if that is its object, fails signally to effect its purpose.

Though neither wives nor slaves are so entirely in the hands of their husbands and masters as sons and daughters are in those of their parents, they suffer, from a Western point of view, many and great legal inequalities. A wife who strikes her husband is liable to be punished with a hundred blows, while the husband is declared to be entitled to strike his wife so long as he does not produce a cutting wound. Death by beheading is the punishment for a slave who strikes his master; but if a master, in order to correct a disobedient slave or hired servant, chastises him in the canonical way, and the offender "happens to die," the master is "not liable to any punishment in consequence thereof."

Corruptible Magistrates.

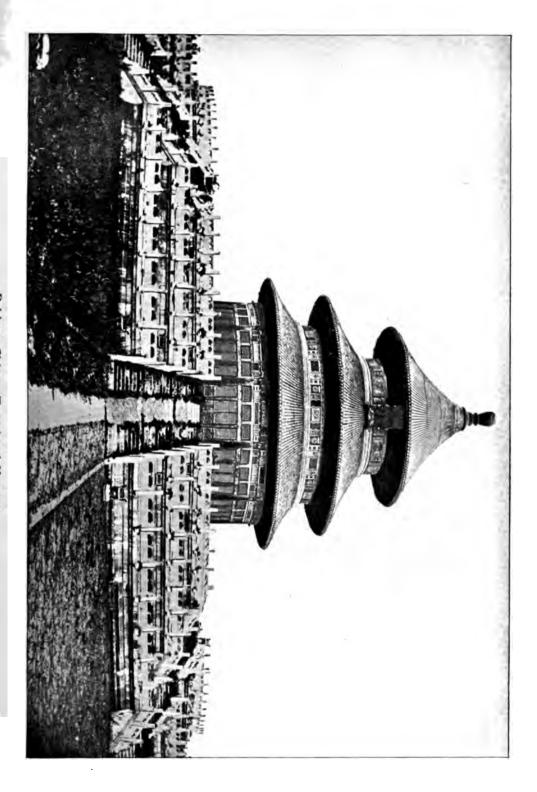
One guiding object is sought to be attained by every mandarin, and if he is secure of this, he may, as a rule, disregard the possible frowns of his superiors. His first and last duty is to keep the people quiet and contented. If he does this he may fill his pockets with impunity, so long as no unforeseen circumstance occasions an investigation into the administration of his office.

If any evidence were needed to establish the general existence of bribery in China, the *Peking Gazette* would supply the necessary material. In every volume of the *Gazette* instances are given of the universal

practice. Not long since we were told of a man, who having shot a neighbor in a melee arising out of the "Bull god" festival, was so "terrified at the consequence of his act that he got some thousands of taels together, with which he bribed the whole staff of the magistracy." As a natural result, when his case came on for trial, the magistrate passed a trifling sentence upon him, and when an appeal was made to the higher authorities, the redoubtable official stated that the culprit, when out shooting birds, had accidentally killed his victim. Among other instances in the same volume, is one in which a man took forcible possession of his cousin, named the "Pretty Lily," and gave her in marriage to a disreputable scoundrel. Her father, who went to complain of his conduct, disappeared from the knowledge of his friends until his remains were discovered in a cave. A report having been made to the magistrate, a legal clerk with others succeeded, by dint of bribery, not only in avoiding an inquest, but in compelling the complaining relative, by the use of illegal forms of torture, to give testimony entirely at variance with his previous statements.

"Crowner's Quest."

In the particular matter of coroners' inquests, the ignorant mandarins are guided by an equally ignorant work on the subject. As is always the case when the blind lead the blind, the author and his followers are constantly falling into the ditch of folly and error. The work in question is entitled the "Hsiyuanlu," and is as full of absurdities and superstitions as any sorcerer's almanac, to be bought at the street corners of Chinese towns. It begins by warning the coroner that before opening an inquest he must be sure that there is a corpse. In true accord with the Chinese system of suspicion and interdependence, he is recommended not to allow his intention to hold an inquiry to become known to the neighbors of the deceased person; and if, in the case of a man being wounded in a street row, his services be called into requisition before the death of the victim, he is told, strange as it may appear, that it is his duty to see that the wounded man is handed over to the care of the accused, whose interest it would be to use every endeavor to restore him to health. With delightful naivete it is added, "The rela-



Peking, China-Temple of Heaven.

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tives of a wounded man, unless their ties be of the closest, generally desire his death, that they may extract money from the slayer."

The "learned" compiler of this work proclaims that there are sixteen vital spots on the front of the body, and six on the back, and recommends the coroner, in case of internal bruises, to take with him a full supply of onions, red pepper, salt, white prunes, grains and vinegar, as being useful application for the development of latent injuries. In the first instance, grains should be spread and vinegar sprinkled on the suspected spot. If, when this is done, an oil-cloth umbrella is opened and held between the sun and the part, the wound should become apparent. If this method should fail, the flesh of the white prunes, added to red pepper, onions, salt, and grain, forms a compress which invariably succeeds. The anatomical knowledge imparted in this book is on a par with these strange prescriptions. A man, we are told, has three hundred and sixty bones, in accordance with the number of days which the sun takes to make a revolution in the year. From the nape of a man's neck to the top of his head there are eight pieces of bone, except in the case of Ts'ai Chow men, who are said to be the proud possessors of nine. Why they are thus distinguished among their fellows we are not told.

Holding an Inquest.

An unfailing method of determining whether the bones of a deceased person are those of a parent, is to cut the skin of a supposed son or daughter, and let the blood drop on the bones. If they are those of the parent the blood will sink into the bones. In the same way the blood of a parent and child, or of a husband and wife, when dropped into a basin of water, will mix. If, however, these relationships do not exist, the blood of each will float apart. There are some ruffians, says the author, who, having committed murder, burn the bodies of their victims. In such cases the coroner should by inquiry determine the spot where the cremation took place. Having found it he should cut down the grass, burn wood and fuel on the spot until the ground has become well heated, and then scatter hemp seed on the site, when the oil from the seed will sink into the ground in the shape of a man. This will indubitably confirm the suspicion that a man has

Farther it will not take him. Among the few there been burnt. sensible remarks in the "Hsiyuanlu" is a warning to coroners to observe the direction of a wound, so as to determine whether a man has been murdered or has committed suicide: and in a note to the text the following illustration of what may be done by this means is adduced. A certain coroner, suspecting that a man who had been murdered in a street row had received his death blow from a left-handed adversary. invited the rioters to a feast, and observing one of their number to take his food with his left hand, instantly arrested him, and had the satisfaction of drawing from him a full confession of his crime. of reason disappears as soon as the author describes symptoms. example, a man who has committed suicide in an excess of passion will, after death, have his teeth set, his eyes slightly open and looking upwards. One who has made way with himself from pent-up rage will have his eyes lightly closed and mouth slightly open. On the other hand, the man who has "shuffled off this mortal coil" by his own act to escape punishment and torture, will have his eyes closed peacefully and his mouth shut, as one who "looks on death merely as a return home, and a happy release from pain and toil."

The Few Good Mandarins.

What with the invincible ignorance which characterizes all Chinese officials, and the corruption which deprives them of every sentiment which bears any affinity to honesty, it need scarcely surprise us to find how impure, unjust, and cruel are the mercies of Chinamen. It is not to be supposed, however, that there are no isolated exceptions to this general and sweeping condemnation. No doubt there are some few officials who try to do their duty to their sovereign and the people under them. But virtue is, after all, only comparative in China, and the man who there gains credit for uprightness and impartiality would probably be unable to bear the light which beats upon officials amongst ourselves. The estimation in which such exceptional mandarins are held by the people is emphasized in many ways. Their most common method of showing regard for a high-principled magistrate is, when he is resigning his post, to take from him his boots, and hang them up in the city

temple as a memorial of him. If his fame has spread abroad, as the report of such a *lusus naturæ* would probably have done, the same strange testimony to his virtue is repeated at all the towns in the province through which he passes on his way to his new office. Unhappily, however, in ninety-nine cases out of a hundred, the people have been taught by a miserable experience to expect from their rulers greed rather than honesty, and cruelty rather than justice.

Plundering the Unfortunate.

Further, the difficulty of prosecuting appeals leaves a defrauded suppliant but faint hope of gaining any succor against injustice and wrong. The appointments to all the junior offices in a province are in the hands of the governor, who, as a rule, fills them with his own followers and *clientele*. These, again, nominate the clerks and hangers-on to their several yamuns, and thus there is spread all over the province a combined coterie, each member of which is bound by the instinct of self-preservation to support his fellows. This community of interests gives the mandarins a free hand to act as they please, within certain well-recognized limits, and on such venial offenses as misappropriation of funds, for instance, there follows no Nemesis, unless the fraud is very clumsily managed.

Disasters which overtake districts under their control are commonly a source of gain and profit to the officials. In such cases it is customary at once to set on foot a collection of money for the relief of the sufferers, and from the funds so subscribed a heavy tax is taken by the agents through whose hands they pass. In a memorial lately presented to the throne, it was stated by a censor that "the official clerks and underlings in the famine-stricken districts in Hunan had been guilty of divers malpractices, by means of which they had turned the imperial bounty, in the way of the remission of taxation, to their own profit . . . and had thus debarred the people from enjoying the advantages of the imperial benevolence."

The Need of Lawyers.

In the struggle which is perpetually going on between the oppressed and the oppressors, the people suffer from the grave disadvantage of having no legal class to interpose between them and the fiats of the mandarins. Such persons as advocates and solicitors are unknown in China, and, indeed, a man who attempted to appear for another in a court of justice would probably render himself liable to a penalty under the clause, in the penal code, which orders a flogging for any person who excites and promotes litigation. All cases, however intricate, are tried by the presiding mandarin, in much the same way that a London magistrate disposes of night-charges. On both the plantiff and defendant rests the obligation of laying their cases before the judge, without any of the assistance which enables Americans, under similar circumstances, to elucidate the truth of their contentions, and to establish their claims to justice.

Village Organization.

We have no traces of the beginning of civilization among the Chinese, and we do not find, therefore, any reference in their records to a condition before the *patria potestas* was established among them. In their most ancient books the family is declared to be the foundation of society. It is the unit around which the elements of social life were gathered and from which they sprang. In their earliest communities groups of eight families were settled on as many farms of a hundred (Chinese) acres each. In the centre of the square formed by these settlements were another hundred acres, eighty of which were decreed to be common land, and twenty were set apart for the eight homesteads. Certain laws were laid down regulating the cultivation of the lands, the crops which were to be grown, and the times when each or all were to lie fallow.

A proportion, which at first sight seems excessive, of the land was to be preserved as arable. But to any one acquainted with the system of farming in China, the explanation of this will readily occur. It is only in lands where sheep and cattle are largely reared for food that much pasture is required. The Chinese are eminently a grain-eating people, and practically the only cattle for which grass has to be provided are the oxen which draw the plough and the horses which are used for draught. As it is now, so it was in the early days of village commu-



Peking, China-Forbidden City, Temple of Confucius.

nities, and the probabilities are that the eighty acres set apart for grazing purposes were ample for the wants of the people. Custom also provided that four pathways should dissect the whole block, after the manner of a "tit-tat-to" figure.

Such a community was known as a Ching or Lin, a "neighborhood," three of which made a Peng, or "association;" three Peng constituted a Li, or "village;" five Li, a Yi, or "town;" ten Yi, a Tu, or "city;" ten Tu, a Shi, or "large city;" and ten Shi, a Chow or "district." Thus it will seem that the towns grew out of clusters of villages, which may have been collected on given sites, either by the positions being favorable to commerce, or by the growth of local industries.

The Land Question.

To Chinamen the investigation of such a subject offers few attractions, and the history, therefore, of the steps by which this primitive system has developed into the ownership of land, remains untold. But though we have no direct information on the subject, it is safe to assume that by degrees certain families would, on the re-allotment of the farms, secure by purchase the re-appointment to themselves, and that eventually they would thus gain a proprietary right over the land. This is now the general condition of land-ownership in China. The allotments have disappeared, but the state of interdependence between families in villages, market-towns and quarters in cities, engendered by their possession, continues. The affairs of each Ching were in the old days presided over by the heads of the eight families, and in the larger communities an extended assembly of elders adjudicated on all matters relating to the administration of their neighborhoods. To a great extent this system exists at the present day.

Now, as in the days of yore, the head of each household holds autocratic sway over all the members of his family. The very lives of his sons and daughters are in his hands, and if his conduct, however cruel towards his wife, concubines and dependents, is not of a kind to outrage the feelings of his brother elders—and as a rule it takes a great deal to do this—it is allowed to pass without attracting the attention of any public judicial authority. So complete is the *patrix potestas* that sons

who have defied their parents, or who have done violence to them, are put to death with the consent of the village assembly, or, if there should be any hesitation on their part to incur the responsibility, parents have been known to hand a rebellious son over to the mandarin of the district, who readily carries out the wish of the father.

An aggregation of such families formed the village community, every member of which was compelled to comply with the customs of the group to which he belonged. The manner of farming his allotted land; the way in which he conducted his business; and his social relations, all came under the observation and control of the elders of the community. Time has worked some transformations in the outward administration of the village, but the same spirit pervades the present system. The tendency which has been observed in other countries towards establishing an hereditary pre-eminence in one family, has in China produced the tipao, or headman, who is held responsible for the peace and well-being of his neighborhood, and who is commonly assisted in his office by the elders of the village or district.

This office not unfrequently descends from father to son, and is regarded as entitling the holder to the respect of the people within his jurisdiction. As in most other positions of honor, it has, however, its counterbalancing disadvantages. So long as everything goes smoothly. and no crimes are reported to the local authority, a tipao's position is doubtless to be envied by the less fortunate heads of households. But peace does not always reign in a Chinese village, and crimes are committed which are forced on the attention of the mandarin by plaintiffs who are dissatisfied with the wisdom or the power of the tipao and the village conclave. A murder is committed, and the friends of the victim will be satisfied with nothing short of the blood of the murderer; a water-course, which serves the purpose of irrigating two farms, has been diverted to the advantage of one of the householders, and the injured farmer cannot get the reparation which he demands; or crops have been pilfered, and the sufferer cannot obtain his due. In all such cases, if the wrong is proved, the tipao comes in for a share of the punishment inflicted on the offender.

CHAPTER IV.

CHINA-THE PEOPLE.

HE STRANGE CONTINUITY of the Chinese Empire is, in the opinion of some, to be attributed to the respect with which the fifth commandment of the Decalogue is observed, and as this observance of filial piety is regarded as the fundamental virtue of social life, it is

worthy of a few moments' attention. At cock-crow it is the duty of the son or daughter, who should first be dressed with scrupulous care, to go to their parents' apartment to inquire after their welfare, and to attend to their wants, and he or she, more commonly she, must so continue at their beck and call until the night again closes upon them. These duties must not be performed in a perfunctory way, but everything must be done with the expression of cheerfulness, and filial respect and love.

Parents Eating the Flesh of Children.

But the strangest development of this virtue is the practice favored by dutiful sons and daughters of cutting off pieces of their own flesh to make soup for their aged or indisposed parents. A notable example of this was reported to the throne some time ago by the same viceroy, who seems fortunate in the number of filial sons and daughters within his jurisdiction. This particular instance refers to a young lady, a Miss Wang, who from her earliest years "exhibited a decorous propriety of conduct coupled with a love of study." She was a diligent reader of Liu Hiang's Lives of Virtuous Women, and the poems of Muh Lan. At the age of thirteen, when the first hint of her parents' desire to betroth her reached her ears, she retired to her room, and, with a pointed weapon, drew blood from her arm, with which she wrote a sentence announcing her intention to remain single in order that she might devote herself to the care of her parents.

A Devoted Daughter.

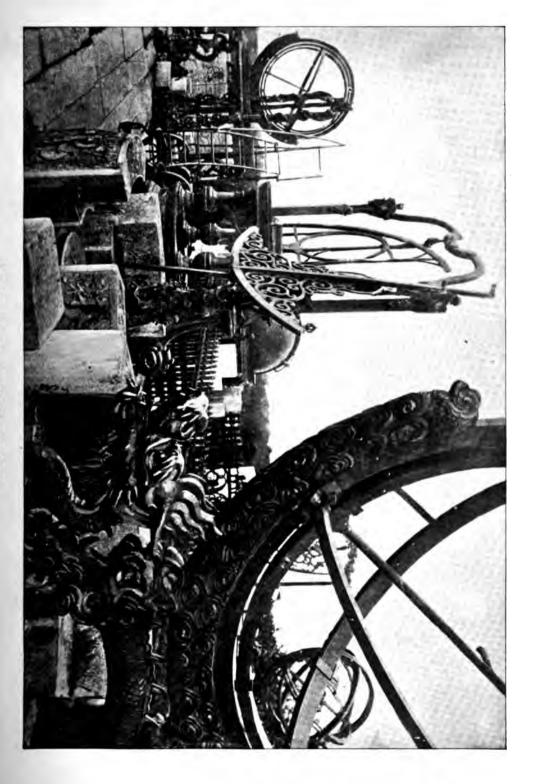
She had reached the age of twenty-six when her father's obsequies were completed, and again her mother and elder brother urged her to marry, but she steadfastly declined, and devoted herself to waiting upon her mother, with whom she shortly afterwards removed to Choh Chow, on her brother receiving an appointment at Peking as a reward for his father's services. She allowed no hands but her own to wait upon her mother, and when her mother was attacked with a dangerous illness, she cut a piece of flesh from her left thigh to be administered as a remedy. In less than a year, a fresh attack of illness supervened, when she cut a piece of flesh from her right thigh, recovery ensuing as before. On subsequent occasions, when her parent was suffering from slight ailments, she applied burning incense sticks to her arms, and used the calcined flesh to mingle with the remedies prescribed, and always with successful results.

The Lot of Woman.

From their cradles to their graves, women in China stand at a distinct disadvantage as compared with men. In the ancient book of odes mention is made of the custom of giving tiles to female infants for playthings, and sceptres to boys; and in the same way throughout their careers, women are regarded as "moulded out of faults," and as being altogether unworthy of equal fellowship with men.

No husband or male relative ever appears outside his own portal in company with his wife or female belongings, and social intercourse is thus entirely robbed of the softening influences and elevating tendencies which are everywhere due to the presence of women. It is a mistake, however, to suppose that women do not in many respects hold their own, even in the oppressive atmosphere of China. But their sphere of influence is confined to their own homes. If they have friends and acquaintances elsewhere, they are among the ladies in other households, to whom they pay visits in closed sedan-chairs—of course, this has reference to the wealthy classes—and to whose dwellings they are admitted by the side doors. In the same half furtive manner they receive the return visits and entertain their friends in the "fragrant





Peking, China-Royal Observatory.

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apartments," from which even the head of the household is rigidly excluded.

Separation of the Sexes.

This estrangement between the sexes is carried out in deed as It is laid down on authority that in no case may a well as in word. woman and a man touch each other in giving and receiving, and so literally was this command accepted, that it was held by many that it was even improper for a man to save a woman from drowning. Even brothers and sisters, as soon as they have ceased to be children, are entirely separated, and are allowed intercourse only on formal conditions. Outside the family circle young men do occasionally, like Romeo, "with love's light wings o'er-perch the walls" of etiquette which surround the objects of their admiration, and we have abundance of evidence in native novels that communications are kept up between young ladies and stranger youths, but always with the most circumspect regard to the conventionalities. Prenuptial elopements occur but rarely, and the penalty which awaits the hasty pair in case of capture is imprisonment, which lasts as long as the vindictiveness of the parents determines. Commonly a maid-servant acts as the Mercury between the lovers, and in one well-known novel the heroine nurses the hero in this vicarious way through a long illness, and eventually marries him out of regard for the scrupulous way in which he had confined himself to orthodox behavior.

Early Engagements.

In such an artificial state of society dangers must arise, and the apprehension of it prompts mothers to desire to marry their daughters at as early an age as possible. It not unfrequently happens that, as in India, mere infants are betrothed, and nothing but the death of either is considered sufficient to annul the bond. Even this event is not always accepted by the survivor, when the survivor is a girl, as a canceling of the engagement.

A few years since a young lady was held up to admiration in a memorial to the throne for having starved herself to death on hearing of the decease of her betrothed, and cases are often officially reported in

which the surviving young lady refuses positively to listen to any other marriage proposals. One maiden lately earned distinction by clasping her betrothed's memorial tablet to her arms and going through the marriage ceremony with it. It is quite possible, however, that the edge of these young ladies' adherence to the rules of propriety may be sharpened by an appreciation of the more than usually precarious lottery which marriage is in China. It is true that young men occasionally pay the same honor to the memory of their deceased fiancees, and are content to wed the shades of their mistresses; but the same constancy is not expected of them, nor if it existed would be approved of by the censors of Chinese morals.

No Elopements.

In one respect, matrimonial alliances in China have an advantage over those in western lands. They can never be undertaken in a hurry. There can be no running off of the young lady to the registry office some morning before her parents come down to breakfast, nor can a special license be obtained in a moment to satisfy a sudden caprice. In the houses of all well-to-do people the ceremony is surrounded by rites which make haste impossible, and the widest publicity is secured for the event.

In dealing with social matters in so huge an empire as China, it is necessary to remember that practices vary in detail in different parts of the country. But throughout the length and breadth of the land the arrangement of marriages of both sons and daughters is a matter which is left entirely in the hands of the parents, who, in every case, employ a go-between or match-maker, whose business it is to make himself or herself—for both men and women follow this strange calling—acquainted accurately with the circumstances of both families, and the personal qualifications of the proposed bride and bridegroom. It is obvious that considerable trust and confidence have to be placed in these people, and it is also a fact that they not uncommonly betray this trust and confidence in the interests of rich people who are able to make it worth their while to represent a plain and ungainly girl as a Hebe, or a dissolute youth as a paragon of virtue.



Ceremonies of Betrothal.

From the time that the match-maker is employed, until the bond is tied, there are six ceremonies to be performed. 1. The parents of the young man send the go-between to the parents of the girl, to inquire her name, and the moment of her birth, that the horoscopes of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one. 2. If the eight characters of the horoscopes seem to augur aright, the man's friends send the match-maker back to make an offer of marriage. 3. If that be accepted, the lady's father is again requested to return an assent in writing. 4. Presents are then sent to the girl's parents according to the means of the parties. 5. The go-between requests them to choose a lucky day for the wedding. 6. The preliminaries are concluded by the bridegroom going or sending a party of friends with music to bring his wife to his house.

As soon as the first of these ceremonies is performed, the betrothal is considered binding; and in the cases of the engagement of children, nothing but disablement, or the affliction of leprosy, is considered potent enough to dissolve it. Certain superstitions, however, render the contract more easily dissoluble when the pair are of marriageable age. If, for instance, a china bowl should be broken, or any valuable article lost within three days of the engagement, the circumstance is considered sufficiently unlucky to justify the instant termination of the undertaking, and in cases where facts unfavorable to the one side, whether socially, physically, or morally, have, in the meantime, come to the knowledge of the other party to the contract, advantage is taken of some such accidents to put an end to the negotiations. In accordance with usage, the letters which pass between the parents during the preliminaries are couched in good set terms; the sender of presents describes them as "mean" and "contemptible," while the recipient regards them as "honorable" and "priceless."

Work of the Best Man.

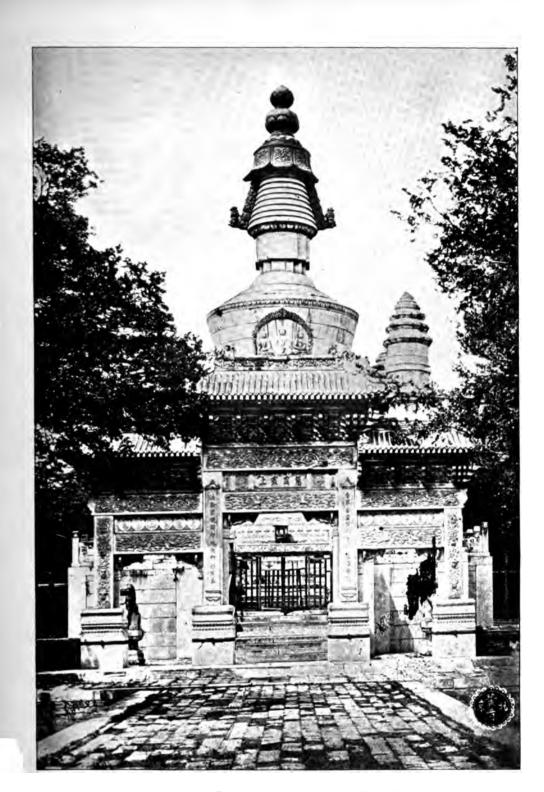
The Chinese love of indirectness comes out conspicuously in the betrothal ceremonies. The bridegroom does nothing, and his father, who is the real negotiator, is represented by a friend of the bridegroom, who

alone passes backwards and forwards between the two houses. The first duty of this "best man" is to carry to the lady's father a statement of the hour, day, month and year of the bridegroom's birth, together with the maiden name of his mother; and to receive in return a document containing the same particulars concerning the bride. On receipt of these facts the fathers of the pair spread the documents on the family altars, and beseech the blessings of their ancestors on the match. Astrologers are next consulted, and, should the horoscopes of the young people be propitious, the best man is again sent with a letter making a formal proposal of marriage.

The letter of the bridegroom's father is sent on a lucky day chosen by the astrologers, and is handed to the best man with much ceremony, at the family altar, before which the writer performs the kolow in honor of his departed ancestors. On arriving at the bride's dwelling the groomsman is received with much state, and is conducted by his host to the ancestral hall, where a master of ceremonies stands ready to direct the rites. At a word from this potentate they both prostrate themselves before the ancestral tablets which stand on the altar, and having risen from their knees resume their positions, the one on the east, and the other on the west, side of the hall. The groomsman then, with a few appropriate phrases, presents his host with the letter, and at the same time offers for his acceptance boxes of confectionery and a live pig, or, in some parts of the country, a pair of wild geese.

As soon as the cakes and the box containing the letter have been placed on the altar, the host again prostrates himself and reads the letter, while the groomsman is led off to be regaled with tea and viands in the guest-chamber. The reply is handed to the groomsman with the same ceremonies as that with which the letter was received, and he is then invited to a feast which etiquette bids him to refuse twice and accept on the third occasion. On an adjournment to the ancestral hall he is presented with return presents of cakes, and wends his way back to report proceedings to his principal.

Presents consisting of silks and satins, earrings, bracelets, and hair-pins, are next sent to the bride, and return gifts are offered by her



Pekin, China—Yellow Temple.

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parents. A sumptuous dinner, given by the bridegroom to his friends, announces the completion of this ceremony, which is known as Napi, or "The Presentation of Silks."

The Wedding Day.

On the eventful day the bridgeroom either goes himself, attended' by a procession of friends and musicians, with flying banners bearing felicitous mottoes, to carry away his bride, or sends his fidus Achates similarly attended. In many parts of the country this ceremony takes place in the evening, and is a mere formality, whereas in others, as will be presently shown, it retains more of its original significance. On entering the bride's house the bridegroom is received by his father-in-law, who conducts him to the central hall, and there offers him a goblet of wine, from which the visitor pours out a libation to the emblematic geese in token of his nuptial fidelity, accompanying the action with a deep reverence to the family altar in confirmation of his vow. bride, covered from head to foot with a red veil, is now introduced on the scene, and makes obeisance in the direction of the spot where the bridegroom is standing, for he is as invisible to her as she is to him. The procession then re-forms, and the bride having been lifted into her sedan-chair by two women of good fortune—that is to say, who have both husbands and children living—is borne to her future home to the airs of well-known wedding melodies. On arriving at the portal of the house the bridegroom taps the door of the sedan-chair with his fan, and in response, the instructress of matrimony, who prompts every act of the bride, opens the door and hands out the still enshrouded young lady, who is carried bodily over a pan of lighted charcoal or a red-hot coulter laid on the threshold, while at the same moment a servant offers for her acceptance some rice and preserved prunes.

The Bride's Home-Coming.

In the reception hall the bridegroom awaits the bride, who prostrates herself before him, and he then for the first time lifts her veil and gazes on her features. The moment must be a trying one, especially on occasions when the go-between has concealed defects or exaggerated charms. Perhaps it is as well that etiquette forbids the

utterance of a word, and in a silence which must often be golden, the bridegroom conducts his bride to the divan, when they seat themselves side by side, it being traditional that the one who sits on a part of the dress of the other is likely to hold rule in the household. But the marriage has yet to be consecrated. For this purpose the young people repair to the hall, where, falling on their knees before the ancestral altar, the bridgroom announces to his ancestors that, in obedience to his parents' commands, he has taken so-and-so to wife, beseeching them at the same time to bestow their choicest gifts on himself and on his partner.

Prostrations in honor of heaven, earth, and the bridegroom's parents complete the ceremony, and the newly-wedded couple retire to the semi-privacy of their apartments to enjoy a repast in which they pledge one another in the wedding goblet.

Plural Marriages.

Polygamy is not practised in China. A man goes through the full ceremonies of marriage with one woman only, except on very rare occasions. A certain godlike emperor of antiquity gave, we are told in the canonical histories, his two daughters in marriage to his successor. With such an example as this before them, the Chinese have always considered such double marriages admissible, and in many of the best known romances the heroes marry two young ladies of the same household, and if the authors are to be believed, always with the happiest results. But such marriages, though they exist, are very exceptional, and the secondary wives which men take are received into the household with a much abridged form of ceremony. No nuptial sedan-chair bears them in triumph to their new homes, and they enter the portals unattended by the musicians and processionists who accompany the first bride on her wedding-day. And, in fact, the relation of such a one to the mistress of the establishment is very much what Hagar's was to Sarah, in Abraham's household. By conventional laws she owes obedience to the first wife, and only rises to a level with her in case progeny should be denied to the ch'i, as the Chinese term the wife, and be granted to her.

How Wives are Treated.

A monotonous and quiet existence is the most favorable role which a Chinese woman can expect to play. Confucius laid it down, and it is rank blasphemy to dissent from him, that a woman should not be heard of outside of her own home. Unhappily neither ignorance, nor the placid nature which belongs to most of them, is able to save them in all cases from the miseries inherent in the state of abject dependence which belongs to them.

If a husband is driven to make mention of his wife he speaks of her as his "dull thorn," or by some equally uncomplimentary term. In ordinary life he regards her less as a companion than as a chattel, which in times of adversity may be disposed of by sale. In seasons of famine an open market is held of the wives and daughters of the poorer sufferers; and not long since, during a period of dearth in Northern China, so great a traffic sprung up in women and girls, that in some places nearly every available cart and conveyance were engaged to transport the newlypurchased slaves to the central provinces. When such is the position which women occupy in China, it cannot but be that they occasionally suffer ill-usage at the hands of such husbands as are capable of cruelty. It is not at all uncommon for husbands to punish their wives severely, sometimes, no doubt, under great provocation, for Chinese women, untutored, unloved, and uncared for, have all the faults and failings of unreclaimed natures; but at others for little or no reason. Occasionally, however, the wife has her revenge, and in the collections of anecdotes which abound there are plenty of stories of henpecked husbands and masterful wives.

Avoiding Marriage.

But experience shows that, after all, the rule tends in the opposite direction, and that which makes the position of a wife more than ordinarily pitiable, especially among the poorer classes, is that she has no one to appeal to and no one to whom she can apply for refuge. By the accident of sex she is viewed as a burden by her parents, from her birth onwards, and if they succeed in marrying her off, they are only too glad to wash their hands of her altogether. Among ourselves

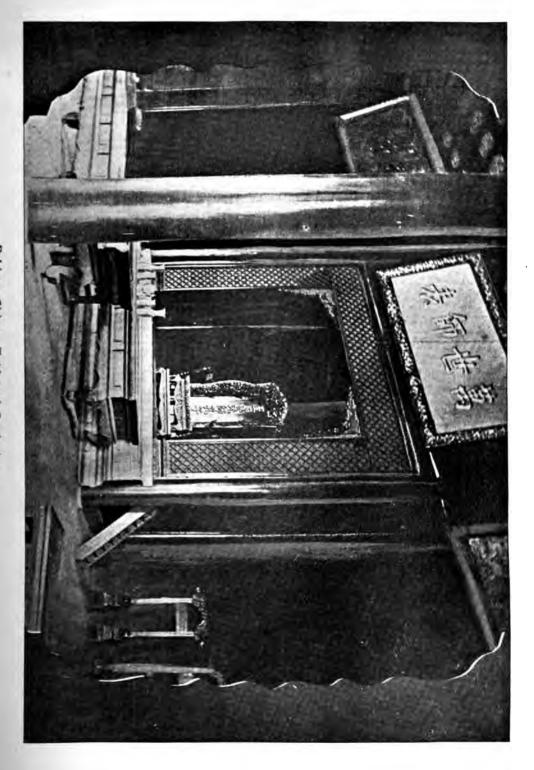
a man is taught that he should leave his father and mother and cling to his wife, but the theory in China is that a man should cling to his father and mother and compel his wife to do the same. When admitted into her new home it becomes her duty to wait on her parents-in-law in the same way as she had been accustomed to serve her own father and mother, and it is often from these elders that the unhappy bride suffers the greatest hardships and cruelty.

So many are the disabilities attaching to married life in China that many girls prefer going into Buddhist nunneries, or even committing suicide, to trusting their futures to the guardianship of men of whom they know practically nothing.

The Last Moments.

Death and burial in China are marked with elaborate rites, comparable with those which are associated with all the relations of life. On the approach of death the invalid is borne into the central hall, where, on a bed of boards, he is gently laid with his feet toward the door. In preparation for the decease his robes and hat of office, if he be a mandarin, and, if a commoner, his best attire, are placed beside him, and when the last supreme moment arrives he is dressed in state, and so meets his fate in full canonicals. After death a priest is summoned, who, after having saved the soul from perdition by the use of incantations, calls upon one of the three spirits which are said to inhabit every man, to hasten to the enjoyment of bliss in the empyrean regions of the west. Of the two other spirits, one is supposed eventually to remain with the corpse in the grave, and the other to be attached to the ancestral tablet, which ultimately finds its place in the family hall.

When this ceremony is completed, the chief mourner, in the company of friends and supporters—for grief is supposed to have so broken him down as to have rendered him unable to walk without the help of a friendly arm and of a sustaining staff—goes to the nearest river or stream "to buy water" to lave the features of the dead. Having thrown some copper cash into the water, accompanied sometimes by a small fish, which is supposed to announce the transaction to the river god, he fills a bowl from the current and returns to perform his sacred



Peking, China-Tablet of Confucius.

office. The coffin is a massive structure, made of four boards, from three to four inches in thickness, of a hard and durable wood. In this the body is laid on a bed of quicklime and charcoal, and the cover is hermetically sealed with cement. This is necessary for the sake of the survivors, since custom provides that the coffin should remain above ground for seven times seven days, and it sometimes happens that the inability of the astrologers to discover a lucky day for the interment entails a still longer pre-sepulchral period.

The Coffin and Its Contents.

Much virtue exists in the style and nature of the coffin, and most men as they advance in years provide themselves with their future narrow beds, if, indeed, their sons have not been sufficiently filially minded to make them presents of them.

Before closing the coffin it is customary to put in the mouth of the deceased five precious substances, which vary in value with the wealth of the family. The Chinese do not offer any explanation of this practice, not even the very reasonable Roman explanation, that the money so placed is intended as the wage due to Charon for the passage over the Styx.

In some parts of the country it is usual to deposit by the side of the body any object or objects, such as books, pipes, etc., which may have been especially valued by the deceased. The coffin is closed in the presence of the family, who prostrate themselves before the bier. When the day chosen by the soothsayers for the interment arrives, offerings of cooked provisions are placed beside the coffin, and the mourners, dressed in coarse white sackcloth, perform endless prostrations before it. Should the deceased have been a man of consideration, a vast concourse assembles to follow him to the grave. A curious superstition attaches to the first raising of the coffin. At the moment that the bearers lift the sarcophagus, the relatives all fly from the room, it being believed that should any misadventure occur, the spirit of the deceased would avenge itself on all those who were present at the moment of the removal. The number of bearers is regulated by the position of the family, and varies from sixty-four to four.

The Funeral Train.

When the procession is formed, a man carrying a long streamer of white cloth, known as the "soul-cloth," marches in front, followed by two men bearing banners, on which are inscribed sentences implying a hope that the deceased may be enjoying himself in the company of the blessed. After these comes a man holding up a white cock, which is supposed to summon the soul to accompany the body, and behind him follow two sedan-chairs, in the first of which is carried the ancestral tablet of the dead man, and in the second his portrait. Supporting themselves by the shafts of these sedan-chairs, two of the principal mourners drag themselves along. The eldest son, if there be one, immediately precedes the coffin, and affects complete inability to walk without the help of the staff of wood, or of bamboo, according to whether he is mourning for his father or his mother, which he carries in his hand.

Behind the coffin follow the female relatives and friends. Even on this solemn occasion the frivolous rules for the separation of the sexes are rigorously observed, and a white cord, held at the ends by two men, is sometimes used to separate the male from the female mourners. As the procession advances, paper money is scattered on all sides to appease the hunger of any destitute ghosts which may be haunting the road. With the coffin a pot of rice is lowered into the grave, and grains and tea are scattered over it. In some parts of the south it is customary to bury effigies of cows in the grave as correctives against evil influences. As the grave-diggers shovel in earth to earth the priest takes the white cock, and, standing at the foot of the tomb, makes the bird bow thrice towards the coffin. This strange rite is repeated by the chief mourners, and the "soul-cloth" is then burned to ashes. After a short exhortation from one of the friends of the deceased, the procession re-forms and returns to the house in the same order in which it set out.

The Time of Mourning.

On crossing the threshold of their home, it is sometimes customary for the mourners to purify themselves by stepping over a fire made of straw, after which their first duty is to carry the deceased's tablet,



with every token of respect, to the principal room, where it remains for a hundred days.

The mourners then proceed to celebrate "the feast of the dead," and with that the funeral ceremony may be said to be brought to a close. For thirty days the nearest relatives of the deceased abstain from shaving their heads or changing their clothes, and for twenty-seven months, sons are expected to wear all the panoply of woe. Married daughters, having passed out of the family circle, are not always invited to the funeral obsequies; but when they are, they are not expected to mourn for more than seven days. At the end of that time they adorn themselves once again in jewelry and colors, and so return to their homes, it being considered contrary to etiquette for them to carry the signs of lamentation into their husbands' presence.

Brought Home for Burial.

The body of a member of a family who dies away from home is invariably brought back to the ancestral hall with one exception. If his home should be within the walls of a city, no ceremonial punctilios, and no sentimental feelings avail to counterbalance the law which forbids the introduction of a dead body within the walls of a city. Occasionally some mandarin who has died in his country's service, after having gained honors and distinctions, is allowed by the special edict of the Emperor to be borne through the streets of his native city, but even the body of such a one is not allowed to rest within the walls. This rule may possibly show that the Chinese are not entirely blind to the laws of sanitation, and the regulation which forbids all intramural burial seems also to point in the same direction.

No such ceremonies as those described above attend the funerals of infants, unmarried children, concubines, or slaves, and it is no uncommon sight to see in the north of China the bodies of these unfortunates thrown out upon the plains and on the hills, to be devoured by beasts of prey. Cremation is never practiced in China except in the case of Buddhist priests, and the only contingency in which the practice is sanctioned by the penal code is when relatives "happen to die in a distant country and the children or grandchildren are unable to bring the

corpse to be interred in the native district of the deceased." In all other circumstances, the penalty of a hundred blows is to be awarded to any one "who consumes a corpse with fire or commits it to the waters."

Retainers and Slaves.

One of the most marked features of a wealthy Chinese household is the number of retainers who swarm on all sides. Many of these are hired servants, but a large portion commonly belong to the unfortunate class of slaves. In China, as in other eastern countries, the practice of slavery has a long history. References to it are found in the earliest works in the literature, and the character which is usually employed to represent the word "slave" gives us some indications of the earliest form which the practice took. A "woman" and a "hand" combined compose the symbol: and if we may draw any inference from this combination, it is fair to assume that the first slaves were the women captured in warfare from hostile tribes. But we soon find that men shared captivity with their womenkind. The practice having thus originated, and a want having been created among the wealthier classes for this particular kind of goods and chattels, it was necessary that the supply should be artificially provided as soon as the more primitive method failed to produce the required numbers.

Now, as for many centuries, slaves of both sexes are openly bought and sold all over the Empire. At the present day a young girl of ten or twelve is worth, at Peking, from thirty to fifty taels, and young women commonly fetch from two hundred and fifty to three hundred taels. Poverty is the prime cause of the full markets; and especially in times of famine, drought, and pestilence, it is common for men who at other times would shrink with abhorrence from the deed, to sell their wives and daughters to the highest bidders. Gambling is also responsible for much of the poverty which produces this state of things; and in all large towns there are recognized brokers who deal in these human wares.

If we may judge from contemporary fiction, slaves are, as a rule, well and justly treated, but their position leaves them powerless to defend themselves against cruelly disposed masters and mistresses.



Peking, China-Watering-place for Animals.

CHAPTER V.

CHINA—CITY AND COUNTRY.

SOUTH STATE OF THE STATE OF THE

F ALL THE CITIES of China, Peking, or the Heavenly City, is the least known to foreigners. It is situated upon a sandy plain about twelve miles north of the Pei-ho. In olden times it was known to the Chinese as the capital of the Land of Swallows; that is, the

Yen-Kwoh district, and its history from that period until it became the metropolis of the Dragon Empire is startlingly interesting.

The present Emperor, who dwells within the Imperial City, a special division of Peking, is a Manchu. The Manchu Tartars have a very obscure origin. According to priestly records they were a miserable, impoverished people, among whom some Mongols took up their abode on the expulsion of that race from China. Tae-Tsoo was the first chief of the Manchus called upon to subjugate the Chinese. Marching an army against the Chinese, the Tartar king defeated them with great slaughter in the year 1618. In 1635 the Manchu declared himself Emperor of China, and established his forces at Peking.

From the commencement of this dynasty up to within a few years the Empire has never been entirely free from rebellions. The Taeping rebellion and the Tien-Tsin massacre are probably the worst. In 1860 Peking was taken by the English and the French.

The royal quartet of divisions of Peking are Wai-Ching, the Chinese City; Tsz-Kin-Ching, or Prohibited City; Hwang-Ching, or Imperial City, and Nin-Ching, or Manchurian City.

Nin-Ching has an area of twelve square miles. It is an ideal Tartar city, and differs in every way from the distinct Chinese city. The houses are higher, more elaborately decorated and cleaner than Mongolian dwelling places. The city wall rises on all sides, a marvelously imposing background. The architecture of the entire city is of a

peculiar, irregular, untutored style. The great Lamax Temple is in the northeastern corner of the Tartar City.

Wai-Ching, the Chinese City, has an area of fifteen square miles. The wall about this inclosure is thirty feet high and twelve feet in breadth. Few parts of the capital are more interesting than Wai-Ching, furnishing as it does a distinct variety of the different Chinese tribes which centre here from all the provinces, a reproduction of pictures of religions and modes of life in the entire Middle Kingdom. In other quarters of Peking almost every person you meet is a Manchu, but here the great mass is Chinese.

There are inhabitants here from every part of China, and owing to the difference in provincial dialects dwellers within the same city walls cannot make themselves known to one another unless they are learned in the Mandarin tongue, the national language.

Indolent Peking Chinamen.

The city has imposing buildings and churches, Mohammedan mosques, Chinese Joss houses, massive warehouses, queer old bazaars, and long suburbs of Chinese cottages. The Peking Chinamen are not so talented or intelligent as those of Hong Kong or Canton. They are very fat and inclined to be indolent, and do not have the ambition of the natives of Fokien and Kwang-Tung. The women are better looking than the men, and owing to the nearness of the Manchu race are given more liberty.

Here is a marked contrast between the ruling people, the Man-churians, and the Chinese. The former do not countenance cramped feet; they demand that the women be taught to read and write, when parents can afford it; their women ride astride and appear in public whenever the desire possesses them.

In the Chinese bazaar are hundreds of small shops. You may buy tea sets for three hundred cash or ten cents; carved shell bracelets and necklaces for one hundred cash, and fans as low as ten for a penny. The shopkeeper is very good-natured. He will show you everything he has, and does not seem to mind if you buy nothing.

Tailors and seamstresses sit under the table to work, not on the table like the Japanese, or at the table as our own workers do. The



barbers are a necessary and ever present evil. A Chinaman seems to be always running to his barber.

Hwang-Ching, or the Imperial City, which surrounds the Prohibited City, is enclosed by a wall, twenty feet wide and six miles in circumference, having four gates, through which no one can pass without special permission. Within this enclosure are many ancient temples, in which "The Son of Heaven" and members of the imperial family worship; a depository of military stores, numerous pagodas, palaces, monasteries and royal colleges. Tang Tsz, the edifice where the Emperor sacrifices to remote ancestors of the royal family, is opposite the Colonial Office.

The Prohibited City.

Tsz Kin Ching, the Prohibited City, or "Region of the Heavenly Angels," has a circumference of many miles, and is entered by massive gates, each crowned by a tower. These towers are among the wonders of Peking. One of them is of porcelain, exquisitely carved, and has a million figures in it. In the ornamentation of these curious watch-towers all kinds of rich metals and precious stones are employed.

The interior of the city is divided into four parts, by walls running north and south, and the whole is set off by the grouping of some of the most marvelously constructed palaces to be seen anywhere in the world. The Emperor's palace has nine courts, opening into each other. The great dividing gates are of pure white marble, carved and inlaid. The first one is the smallest of all the courts, but is nevertheless almost as large as one of the New York public squares. After passing by the gate, there are a number of stone bridges to cross. Artificial lakes lend a peculiarly natural charm to the scene.

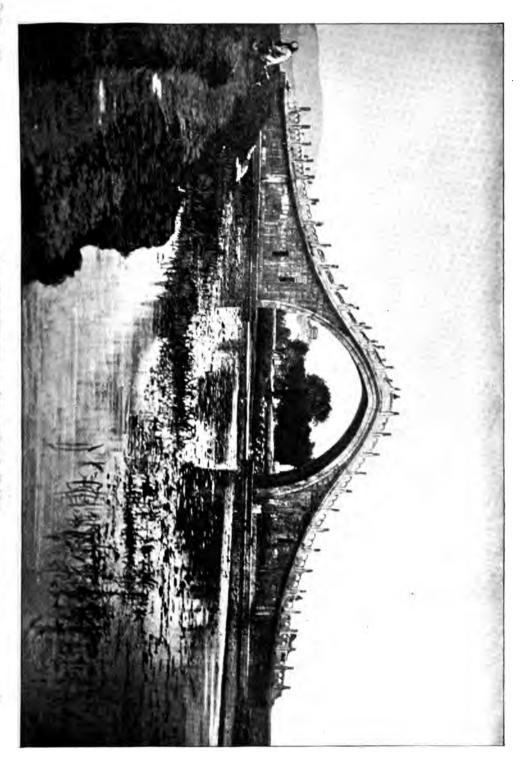
Crime in the Capital.

Beneath the superficial quiet and order of Peking there are many evil agencies at work. The banditti, for example, think nothing of seizing honest folks and holding them to ransom. Pickpockets infest the city in every direction, especially in wet weather. Ladies are often the victims, even when riding in carts, the thieves springing on top and snatching the valuable head ornaments of the Manchu ladies within, the

driver taking no notice for fear of his own skin. The thieves have regular depots, where stolen property is placed, and persons of influence can generally recover what they have lost if they are persistent enough. Near one of the city gates is a market where stolen goods are regularly sold for one hour at daybreak. Spurious articles are often offered at this place; a man purchases a roast duck and finds on arriving at home that it is only a clever imitation in mud; and rain boots are counterfeited in paper which melt away when wetted. Bystanders will never interfere with the commission of a crime in the open street in open day, and the whole system of predatory crime is tolerated, as vermin is, as the ordinary lot of humanity.

Foreign Colonies at Shanghai.

One of the chief ports of the empire is Shanghai, in which the "foreign quarter." built by Europeans, compares favorably with almost any commercial city in the world. A broad and beautifully-kept boulevard, called The Bund, runs along the river, with a row of wellgrown trees and a broad grass plat at the water's edge, and this Bund is lined on the other side, from one end to the other, with mercantile buildings, second to none of their kind in the world. At the upper end of the Bund a large patch of green shows the Public Garden, where the band plays on summer evenings. At night all Shanghai is bright with electric lights. This part of the city is owned and governed by foreigners. The French live apart under their own Municipal Council, presided over and even dismissed at pleasure by their own consul. The English and the Americans coalesce in an elected Municipal Council of nine members. with an elected chairman at its head. And a short stay in Shanghai is sufficient to show how satisfactorily this works. The roads are perfect. the traffic is kept under admirable direction and control, the streets are quiet and orderly, and even the coolies are forbidden to push their great wheelbarrows through the foreign settlement with ungreased wheels. Over the Chinese within its borders, the Municipal Council has, however, no jurisdiction. In the Maloo there is a Magistrate's yamun, and there the famous Mixed Court sits every morning, the Chinese magistrate and one of the foreign consuls in turn. All natives charged with offenses



Near Peking, China-Hunch-Back Bridge.

against foreigners or foreign law are dealt with there, petty criminals being punished in the municipal prison or the chain-gang, serious offenders, or refugees from Chinese law, being sent into the native city. The Chinese magistrate in the Mixed Court is, of course, a figure-head chiefly useful in lecturing the prisoners while the foreigner makes up his mind what punishment to award. In criminal cases the Mixed Court works fairly well, but in civil suits it gives rise to numerous and bitter complaints. The population of Shanghai to-day (the last census was in 1885) is probably about 4,000 foreigners (British, 1,500; Japanese, 600; Portuguese, 450; French, 400; American, 300; Spanish, 250; German, 250) and Chinese, 175,000. These figures may be considerably under the mark.

Up the Yang Tse.

From Shanghai one may take a fine river steamer and ascend the gigantic Yangtse River, the greatest waterway of China. The first stopping place on the way up is Chin-kiang, which lies one hundred and fifty miles from the mouth, and is the nearest treaty port up the river. Here it was that a riot took place some years ago, resulting in the sacking of the English and the American consulates, though retribution was made by payment of heavy damages and the chopping off of some fifty heads. The city is a very large one, but the European population is quite small, consisting only of a few merchants and the Custom House officials, for in China so completely does the government distrust its own people, the Customs are under the entire control and supervision of the hated "foreign devils." There are also several mission houses on the outskirts of the town, which bear very favorable comparison with any of the other European houses in the place. Chin-kiang, taking it altogether. though, is not a very fascinating place to stop at, and is far less interesting than the old city of Nankin, which lies another sixty miles farther up, and is the next stopping place for the steamer.

The Ancient Capital.

Nankin was at one time the seat of government, just as Peking is now, and traces of its former greatness may still be seen in the enormous wall surrounding its ruins. This wall, which is still in a

wonderful state of preservation, is nearly thirty miles long, from forty feet to sixty feet high, and ten feet thick, and built entirely of bricks, of which so enormous was the number required that each province was ordered to supply a certain amount, and evidence of this may still be seen by the fact that each brick is plainly stamped with the sign or badge of its own particular province. A few miles outside the city walls, lies one of the finest relics of ancient China to be found anywhere in the country. This is the tomb of the last Emperor of the Ming dynasty, who reigned in the fourteenth century, when Nankin was the capital of the Empire. It is hardly correct, however, to say that the tomb may be seen, for his deceased Majesty lies buried in the centre of an artificial conical hill, one hundred feet high. The approach to his resting place is what constitutes the wonderful sight to be seen here. About half a mile from the hill stand two colossal stone figures of armed men, fifteen feet high, facing each other, and about twelve feet apart. A little farther on stand two life-size figures of elephants, standing in the same relative position as the figures of the men, and beyond these again, at intervals of about twenty yards, stands a long avenue of enormous stone effigies of different animals in pairs. These figures gradually decrease in size as one nears the entrance to the tomb-temple. which is simply a large spacious courtyard enclosed by a high wall and with a high stone building at the farther end. This building was at one time roofed with yellow tiles, of which there are a few left, and, on passing through a low arch in the centre of it, one comes abruptly upon the sacred hill, containing the body of the Emperor. The whole place has fallen into a terrible condition of neglect, but is built substantially enough to last for many centuries to come.

The Manchu Capital.

Moukden is the residence city of the Viceroy of the Manchurian provinces. He lives here in great state, with a powerful retinue and a small army, which, in the blue books, is set down at ten thousand men. The city is double, like that of Peking, and both the inner and the outer ones are surrounded by walls. That of the outer city is made of mud, sun-dried bricks and tiles, and is some twelve miles in circumference.



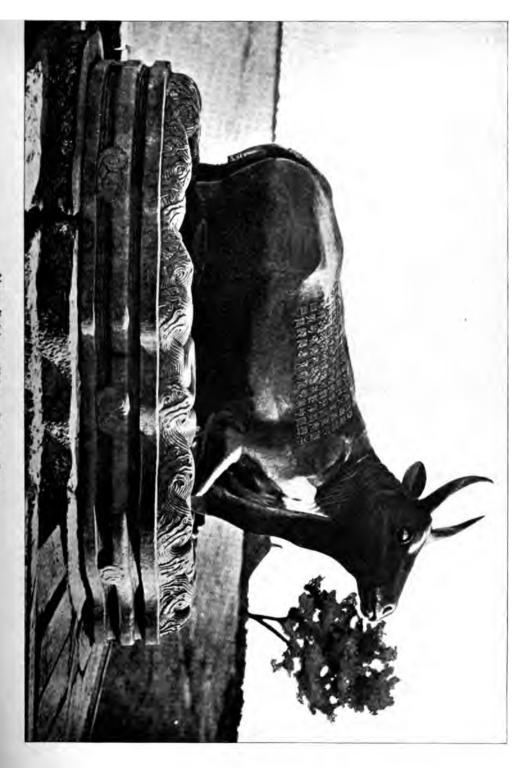
the enclosed area being an irregular oval of about ten square miles. The inner city is more than half as large as the outer city, and is surrounded by one of the best city walls in China. It is forty feet high, fifteen feet wide at the top and twenty at the bottom, made of hard-burned brick, and faced and trimmed with cut stone. two hundred feet is a tower or bastion, and at each of the eight great gates is an outside wall with towers to resist sudden attacks or surprises. The streets are Manchurian and not Chinese, being wide, clean, and comparatively well paved. Their arrangement is quite ingenious. city is divided by wide avenues, which run through in a straight line from each gate to the opposite one. There are also diagonal avenues which form an inscribed octagonal, though of considerable irregularity. Connecting the avenues are lines of streets and roads of smaller size. At the centre of the great avenues is, very appropriately, the palace of the ancient Manchu kings. It is surrounded by strong walls, and guarded by fierce warriors from Tsi-Tsi-har. It is said to have been visited by only one "foreign devil," a British consul. Around the palace are the yamuns or enclosed establishments of the Viceroy, the Fan-tai or provincial treasurer; the Ti-tai or admiral, the Tao-tai or prefect, the inspector-general, major-general, brigadier-generals and colonels, and beyond these are residences of merchants, courtiers, officials and the wealthy classes. In the outer city are all, or nearly all the stores and warehouses. These are large, very neat and attractive. The population within the walls is estimated at two hundred thousand, while that in the suburbs about the city is as much more. It was made a provincial capital two hundred and sixty-four years ago, at the time when the Manchus had conquered northern China. They apparently intended in those days to make their own city the capital of the Empire instead of Peking, because it was laid out by the engineers who afterward were employed upon the latter city, and was built with utter disregard of time, labor and expense. Although Peking became the capital the Tartar sovereigns did not forget the other city. They visited it from year to year, and spent enormous sums in beautifying it and improving the suburbs. Around about the settlement are fine roads,

handsome parks, and any number of pretty little mountain resorts which are used in the hot days of summer. The place does an immense trade, and has more wealth, in all probabilities, than any other city in north China east of Peking. From it caravans come and go to and from Manchuria, Siberia, Tse-Tsen, northern Chih-li and Corea.

Canton.

Canton is one of the greatest seaports of China. It consists of two parts. That part of the city situated within the wall is built in the form of an irregular square, and divided by another wall, which runs from east to west into two parts. The north or largest portion is called the old and inner city; it is inhabited chiefly by Mantchoo or Tartar families; the south part is called the new or outer city; it is the abode of Chinese. Across the old city, about the centre of it, a wide street runs east and west, called by the Chinese, the straight street of Benevolence and Love. Outside of the city walls, close to the foreign factories, is the street of Perpetual Joy. To the south the wall runs parallel to the river, at a distance of about one hundred yards; on the north, where the city is built partly up the acclivity of the hills in the rear, the wall takes an irregular course, and in some places is about three hundred feet above the surface of the river. The whole circuit of the walls may be about seven miles. The walls are of brick, on a foundation of red sandstone; they are about twenty feet thick, and vary in height from twentyfive to forty feet. The gates are sixteen in all, but four of them lead through the wall, which separates the old from the new city; so that there are only twelve outer gates, each distinguished by a name descriptive of its position. Most of the streets are short, and irregularly laid out, varying in width from six to sixteen feet; but in general they are about eight feet wide, just allowing the passage of two sedanchairs, for no wheel carriages are used in Canton. They are everywhere flagged, more or less regularly, with large flat stones. The crowd that throngs them is exceedingly great. Bricks are generally used for the walls of houses, though a few of the poorer sort are constructed of mud. Stone and wood are sparingly used in building; stone is employed about gateways, and wood for columns, beams





Near Peking, China-Bronze Cow.

and rafters. The roofing consists invariably of thin tiles, which are laid on the rafters in rows alternately concave and convex, the latter overlapping the joined edges of the former and cemented over them with mortar. Windows are small and rarely supplied with glass. Paper, mica and other transparent substances are used in its place. The materials for building are procurable at moderate prices and in abundance. The wood, a variety of fir, is floated down the river in huge rafts, and bricks are made in the neighborhood of Canton. There are one hundred and twenty temples in and near Canton. The principal Buddhist temple stands on the Island of Honan, which is situated in the river, opposite Canton. This temple covers, with its buildings, courts, and gardens, an area of about seven acres, and is surrounded by a lofty wall. In the old city is a Mohammedan mosque, with dome and minaret one hundred and sixty feet high. At the north side of the city is a pagoda five stories in height.

The habitations, in which about one-half of the population of Canton have their abodes, stand close on the street, and have usually only a single entrance, which is closed by a bamboo screen suspended from the top of the door; within these houses there are no superfluous. apartments: a single room allotted to each branch of the family serves as a dormitory, while a third, which completes the number into which the whole enclosure is divided, is used by all the household as a common eating-room. Chinese houses of consequence open toward the south, but in the poorer sort this point, of course, is often disregarded. dwellings inhabited by the more wealthy part of the community are surrounded by a wall twelve or fourteen feet high, that fronts the street, and completely screens the buildings within. The poorest persons live in the extreme parts of the suburbs, along the banks of the river and its creeks, and in the northern part of the old city; their houses are mere mud hovels, low, narrow, dark, and without any division of apartments. Several canals traverse the city and suburbs, and are used for conveying goods and passengers. Two of the largest of these canals run parallel to, and outside of the east and west walls, and communicate with each other by a third, which passes through the outer

city. The foreign factories are railed in, and form a promenade called Respondentia Walk.

Hong-Kong.

Hong-Kong is the commercial metropolis of the East. It really belongs, however, to England, the whole of Victoria Island, on which it stands, having been ceded to that country in 1841. The island is about eleven miles long and from two to five broad; its circumference is about twenty-seven miles. It consists of a broken ridge of lofty hills, with few valleys of any extent, and scarcely any ground available for cultivation. It is well watered by numerous streams, many of which are perennial, and from the water-works water of excellent quality is supplied.

Beautiful Harbor.

The harbor of Hong-Kong is, says a writer in the *New York Herald*, one of the finest and most beautiful in the world. It consists of a sheet of water between the island and the mainland, and is inclosed on all sides by lofty hills, unfortunately bare of foliage, except where trees have been planted near the city, but pleasingly green during the southwest monsoon. An extensive scheme of afforestation has, however, lately been commenced. The city of Victoria is magnificently situated, the houses, many of them large and handsome, rising, tier upon tier, from the water's edge to a height of several hundred feet on the face of the peak, while several bungalows are visible on the very summit of the hills. Seen from the water at night, when lamps twinkle among the trees and houses, the city, spreading along the shore for upward of four miles, affords a sight not to be forgotten.

Nor on landing are the favorable impressions of the stranger dissipated. The city is well built. The roads and streets are for the most part admirably made and kept, the public gardens almost unrivaled for beauty, and many of the thoroughfares delightfully shaded with well-grown trees. The chief public building is the City Hall, erected in 1866–1869 by subscription.

The Tung Wa Hospital, a Chinese institution, occupies a large and roomy building; the barracks for the garrison are large, and are constructed



with great regard to the health and comfort of the troops, and the buildings belonging to the naval establishment are substantial and spacious.

The annual races are held in the latter end of February on the race-course in Wong-Nai Chung Valley, at the east end of the town, a beautiful spot, enclosed by fir-clad hills. On this occasion the whole country makes holiday, and the stands and courts are crowded with one of the most motley collections of humanity to be seen in any part of the world. Most of the races are run with North China ponies, and there is generally good sport.

Rural China.

A good idea of life in the rural regions of China may be obtained from an account given by M. A. Hamm of her travels in the northeastern The great provinces of Kirin, Liao-Tung, Sheng-Ting and Chih-li are less densely populated than the other provinces, and are seldom visited by the traveler or even the missionary. There is one treaty port at Newchang, which has been aptly described as a marsh sliding out into the sea. With this exception hardly a European lives in the two provinces first named, or in the northeast portion of the third. It is a land famous in Chinese history. Across it have marched armies from time immemorial—Coreans and Japanese, Siberians and Tartars. Mongols and Manchus, Chinese and Sushun. It was much more populous in the old days than at present. The climate was milder, the soil more fertile. At one time it was a series of powerful principalities which dominated Eastern Asia, and from the Sushun came the Moguls, the Mongols and Manchus, who conquered nearly all of Asia and twothirds of Europe. Even as late as the fifth century after Christ the nations in this district were known by the heroic title, "the fighting Traveling in these localities has its advantages and disadkingdoms." vantages. The roads are extremely bad. In many cases they are paths through forests and shelves cut in the sides of precipitous mountains. The inns are dirty and infested with vermin, and the means of locomotion are of the most primitive character. The beasts of burden are the Chinese pony, the donkey, buffalo, ox, camel and the human being. You can walk if you want to, but the roadway is so rough as to wear out both shoes and patience in no time. You can ride and be quite comfortable. The horses, jackasses and camels, from long experience, are extremely skillful, both in mountain climbing and in threading their way through seemingly impassable marshes. Or you can follow in the footsteps of the Chinese gentleman of leisure and go in a horse-litter. This is a roomy chair or box, suspended between two long poles of bamboo or strong wood, the ends of which serve as shafts for two quadrupeds. The pony and donkey take kindly to this kind of work, and will travel forty miles a day without much trouble.

Traveling in a Chair.

Or if you are in love with the antique customs of John Chinaman you can make your voyage in a ponderous sedan-chair, hung from the shoulders of four patient and long-suffering coolies. This is the way the mandarins travel in this part of the Empire. The chair is so large that, if necessary, they can use it as a bed. The interior of the chair is fitted up like a small-sized storeroom, and usually contains a lamp, candles, pistols, dried meats, dried fish, extra clothing, a change of boots, fuel, cooking utensils, a large tea-caddy full of hot tea, and any amount of small groceries. It makes a very heavy load for the unhappy chair porters, but it enables the traveler to be comparatively comfortable in the wildest district of the northern forests.

The inns and houses are like those of Central China, but more strongly built. They have to be wind and weather tight on account of the fierce cold of the Mongolian winters. A feature of the domestic economy is extremely amusing. Instead of stoves they have a brick bench in the main room of a building, which does double duty in cooking and in keeping the inhabitants warm; the fire is built at one end and the flame and smoke run the whole length of the bench before they escape into the chimney or through a hole in the roof. On this bench in the winter nights sleep the family and all the guests. The place of honor is nearest the fire. When the nights are extremely cold a sleeping bag is called into use. This is a huge affair, five feet wide and seven feet long, made of goat's skin, sheepskin, or other



Near Peking, China—Pagoda.

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hide, with "the woolly side in." The head of the house, his wife and all his children slide into this great bag, pull the edge of it over their heads and disappear in the arms of Morpheus. An ordinary house has two or three bags for the family, the servants and any friends or relatives who may spend the night, while the inns will have often as many as a dozen. This comes a little rough upon Anglo-Saxons.

In addition to all ordinary forms of vermin, this part of the Chinese Empire, like Corea, rejoices in the largest cimex lectularius known to bug-hunters. The largest insect which patronizes cheap Bowery lodging-houses is never larger than a quarter of an inch in diameter, but these in the far East attain a size sometimes an inch in diameter. They are frightfully predatory, and can, it is said, draw half an ounce of blood in a single attack. They possess all the other repulsive characteristics of the insect, and impart an odor to the premises in which they may locate that is nauseating to European and American nostrils.

The Hotel Table.

The fare in these inns is much better than in Central and Southern China. While the people are Buddhist, they nevertheless subordinate the vegetarian ideas of that religion to the meat-eating necessity of their climate. People in South China have a diet that is about five-sixths vegetable and one-sixth animal. In the north the proportions are just about half and half. They have great variety in their food supply, mountains and forests abounding in game of every type, and rivers and lakes being full of fish.

They eat fox-meat and wolf-meat, and do not mind a small dog once in a while. They draw the line, however, at all members of the cat family, from the cave-tiger of the north down to harmless puss and tabby. They explain this by the statement that the meat of all the members of the dog family is very palatable and wholesome, while that of the cat family is rank, musty and productive of stomach disorder. While they have good supply of vegetables, they do not seem to utilize them much, but confine themselves to rice, millet, beans, and a few other cereals and esculents.

The country people are very skillful hunters and fishers. of them employ the old Manchurian bow, which is a powerful weapon. very much like the long bow of the English in the thirteenth century. They also use a still more formidable weapon which they call the tigerbow. This is set in the woods or in places frequented by wild animals. It takes its name from being employed to kill the Siberian tiger, that occasionally comes down into this part of the country. It has a pull of about two hundred and fifty pounds, and will send an arrow through the body of either a tiger or a bear. The vitality of these animals is so great, however, that, even with a single arrow through them, they have been known to live and do damage for twenty-four hours afterwards. To prevent this and to make the result doubly certain, the tiger-bows are set in series of three and four, so that the doomed animal generally receives most of the shafts in his body. Besides the meat supply afforded by game, there is a great demand for skins and furs from all parts of the Empire. In the north of China fur coats are almost a necessity. In the south, although the winters are warm, and light clothing may be worn the entire year through, fur-trimmed garments are always fashionable. fashion probably is a survival of the past, the southern Chinese having originally come from the lands which we now sum up under the general term of Mongolia. To supply this demand, large numbers of people find a livelihood in hunting and trapping. Among the animals they take for this purpose are the otter, ermine, fox, marten, squirrel, wolf, bear, tiger-cat, sable, wild goat and panther. They also produce some furs which bring enormous prices in Peking and the other great cities, but which are unknown to civilized life excepting in the case of the socalled Astrakhan furs—and that is the skins of unborn animals. squirrel, tiger, blue fox and tiger-cat are the favorites in this regard. The prices brought for these goods are sometimes fabulous. A mandarin's robe of unborn squirrel brings from \$5,000 upward, while one of unborn tiger cub is worth almost as much.

In this part of China is the city of Hing King, famous for having been the home of the Manchu kings in the early centuries. It is situated in a beautiful valley.



CHAPTER VI.

CHINA—TRADES—PROFESSIONS—MANUFACTURES—AGRICULTURE.

OUR CLASSES CONSTITUTE the traditional division of the people of China, the first being that of literati or scholars. These are those who, having graduated at the Examination Halls, are awaiting often in the forlorn hope of obtaining official appointments. They have

certain privileges attaching to their order, and are generally recognized by the mandarins as brevet members of their own rank. They have, under certain conditions, the right of entrée into the presence of local officials, and the law forbids that they should be punished or tortured until they have been stripped of their degrees by an imperial edict. As it would be beneath the dignity of a graduate to take a trade, and as there are many thousands more of them than there are places for them to fill—it was lately reckoned that there were 21,168 unemployed provincial graduates—the country is burdened with an idle population who are too proud to work, but who are not ashamed to live the life of hangers-on to the skirts of those who are better off than themselves. But of these and their examinations we have written more fully elsewhere.

Rank of the Farmers.

In common estimation the workers of the soil stand next to the literati. From the earliest dawn of legendary history agriculture has been regarded as a high and ennobling calling. To Shennung, the divine husbandman, one of the legendary Emperors of ancient China, who is said to have lived 2737 years B. C., is ascribed the invention of the plough and the first introduction of the art of husbandry. The connection thus established between the throne and the plough has been kept up through all succeeding ages, and at the present time the Emperor, in the early

spring of each year, turns a furrow to inaugurate the beginning of the farming season; an example which is followed in every province by the viceroy or governor, who follows suit in strict imitation of his imperial master. With the same desire to set an example to her sex, the Empress, as soon as the mulberry trees break into foliage, follows the gentler craft of picking the leaves to supply food for the palace silkworms. "Give chief place," wrote the Emperor K'anghsi, "to husbandry and the cultivation of the mulberry tree, in order to procure adequate supplies of food and raiment;" to which excellent advice his son added, "Suffer not a barren spot to remain in the wilds, or a lazy person to abide in the cities; then a farmer will not lay aside his plough and hoe; nor the housewife put away her silkworms or her weaving."

These commands have sunk deep into the national character, and the greatest devotion to their calling, sharpened, it is true, by a keen sense of self-interest, is everywhere shown by Chinese farmers. From these men it is impossible to withhold the highest praise for their untiring industry. With endless labor and inexhaustible resource they wrest from the soil the very utmost that it is capable of producing. Unhappily to them, as to other classes of the community, the law as it is administered is oppressively unjust. It makes them poor and keeps them poor. The principal imperial tax is derived from the land, and by the law of succession it is generally necessary, on the decease of the head of the family, to subdivide his possessions, which thus become a diminishin quantity to each generation of successors to his wealth. Low grindir poverty is the result, and it is remarkable, though not surprising, observe the large number of crimes which are attributable to dispu arising out of feuds in connection with the inheritance of the land; its products.

The Land Question.

Probably, there is no potentate on the earth who can say as as the Emperor of China can, "L'empire c'est moi." Not only the and property of his subjects are at his disposal, but the land which till is part of the heritage which belongs to him. Just as he sacrifices to Heaven, and as he alone is the one Emperor over



Near Peking, China-Hotel at Chang-Chia-Wan-

earth—in accordance with the dictum of an ancient sage, "There is one sun in the sky and one Emperor over the earth"—so he is the universal landlord of the soil of China. As a rule, the land is taken up by a clan, the members of which cultivate it much on the principle of the village communities described in a preceding chapter. Ten families constitute, as a rule, a village holding, each family farming about ten acres. To such a community is allotted a common village plot, which is cultivated by each family in turn, and from which the tribute grain is collected and paid. The surplus, if any, is divided between the families. Towards the end of the year a meeting is held, at which a division of the profits is made on one condition. Any farmer who is unable to produce the receipt for the income tax on his farm ceases to be entitled to any benefit arising from the village plot. The land is classified according to its position and productiveness, and pays taxes in proportion to the advantages which it enjoys. Ten shillings per acre is an average rental for the best land. It was lately complained, in a memorial to the throne, that by faulty administration the tax frequently amounted to six times its nominal assessment. By way of a set-off against this exaction, a merciful provision in the law lays it down that a farmer who reclaims lands from a state of nature, shall be allowed to reap five harvests before being visited by the tax collector.

Land Taxes.

It often happens that an unjust government, by timely concessions, gains for itself credit for wisdom and lenity when it is entitled to approval only for having had the wit to see exactly how far the people will endure the weight of its exactions. Such popularity is gained as easily as a spendthrift acquires a reputation for generosity, and is enjoyed by the Chinese government by virtue of certain exemptions from the land-tax, which are granted when the country labors under aggravated circumstances of distress. When the Emperor passes through a district, it may be on a visit to the imperial tombs, the people are required to contribute their labor, and the magnates their money, towards making smooth the way before him. The presence of the potentate disarranges the course of existence and the prosecution of industries in the neigh-

borhood. Fields are left unploughed, and crops unsown until the tyranny is overpassed, and for the benefit of the sufferers the land-tax for the year is forgiven them. The same indulgence is granted to farmers in provinces which are visited with long droughts, excessive floods, or plagues of locusts. The grain-tax is also levied from the lands classified as "good," and this with the land-tax, the salt-tax, and customs dues, form the main bulk of the revenue of the Empire.

Irrigation.

In the southern provinces, where rice is the main crop of the farmer, irrigation is an absolute necessity. The rice plants are put out in fields inundated with water, and the crops are gathered in when the ground is in the same condition. This need makes it imperative that the fields should be banked in, and that a constant supply of water For this last purpose the farmers exercise that should be obtainable. particular ingenuity with which they are especially endowed. Wherever it is possible, streams from the hills are carried by aqueducts to the different farms, and the water is distributed by minute channels in such a way as to carry the fertilizing current to the various fields and crops. When such supplies are wanting, water is raised from canals, rivers and wells in several ways. By a system of buckets fastened to an endless chain, and passing over an axle, which is turned either by the feet of men or by a connecting-wheel worked by oxen, the water is raised from the river or canal to the level of the fields, where it is discharged into troughs at the rate sometimes of three hundred tons per diem. This is the sakiych of the Egyptians; and should any traveler from the banks of the Nile visit the plains of China, he might recognize in the method adopted for raising water from wells the shaduf of the land of the Pharaohs. A long, horizontal pole, at one end of which is a bucket, and on the other end a certain weight, is fixed on an upright in such a position that on raising the loaded end the bucket descends into the well, and with the help of the counterbalancing weight can be raised full of water with ease and rapidity. If the level of the river or canal be only triflingly lower than the field to be irrigated, two men standing on the bank, and, holding a bucket between them by ropes, draw water



with great rapidity by dipping the bucket into the stream, and by swinging it up to the bank, where its contents are emptied into the trough prepared to receive them.

Fertilizing the Soil.

In the north of the country, where wheat, millet and other grains are largely grown, the rain supply in summer and the snow in winter furnish all the moisture which the farmers require in ordinary years. But whether in the north or in the south, the greatest care and ingenuity are used in providing manure for the land. Nothing is wasted. usual animal and vegetable manures are carefully collected and spread over the fields, while scraps of all kinds which contain any fertilizing matter, and which in most countries are disregarded, are turned to account by these most frugal tillers of the soil.

The implements used are primitive in the extreme. Two only may be said to be generally used, the plough and the hoe. The first of these is little more than a spade fastened to a single handle by bamboo bands. As a rule, it is drawn by a buffalo, or buffaloes, and some travelers even claim to have seen women harnessed in the same yoke with these beasts of burden. From the shape of the share, the Chinese plough does little more than disturb the surface of the soil, and rarely penetrates more than four or five inches. In the compound character which is used to express it on paper, the use of oxen as beasts of draught, and the results which it is instrumental in bringing about, find expression in the three component parts—oxen, sickle and grain. The spade is seldom used, and the hoe is made to take its place. Rakes and bill-hooks complete the farmer's stock-in-trade. The bamboo. which is made to serve almost every purpose, forms the material of each part of the rake; while the bill-hook has a treble debt to pay, serving as a pruning-knife in the spring, a scythe in the summer, and a sickle when the grain is ripe for harvest.

An Ancient Calendar.

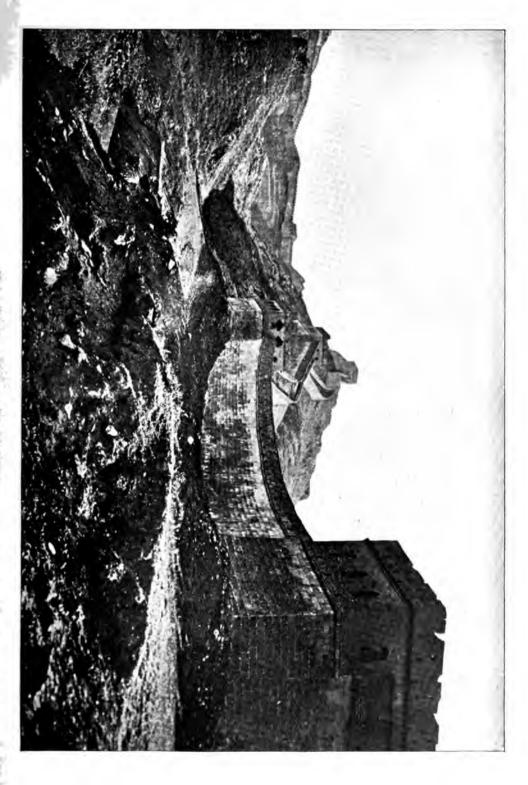
One of the earliest works existing in the language is an agricultural calendar, which describes the various processes of nature and the industries of the agriculturists throughout the year. It warns the

farmer when to look for the first movements of spring, and describes for his benefit the signs of the different seasons. It tells him when to sow his seed, and when he may expect to reap his harvest; and it follows, with the love of a naturalist, the movements and habits of the beasts of the field and the fowls of the air. This work was penned in about the eighteenth century B. C., and since that time the dignity which attaches by tradition to agriculture has led to the publication, from time to time, of large and numerous works on the subject. Probably two of the best known of these books illustrate the two leading branches of the farmer's art, the cultivation of rice and the growth of the mulberry for the food of the silkworms. Every process in both industries is minutely described and illustrated. The glimpses which these pictures give us of country life in China suggest a domesticity and brightness which form a strong contrast to the fate of the poorer classes whose lots are cast in the crowded lanes and streets of the cities.

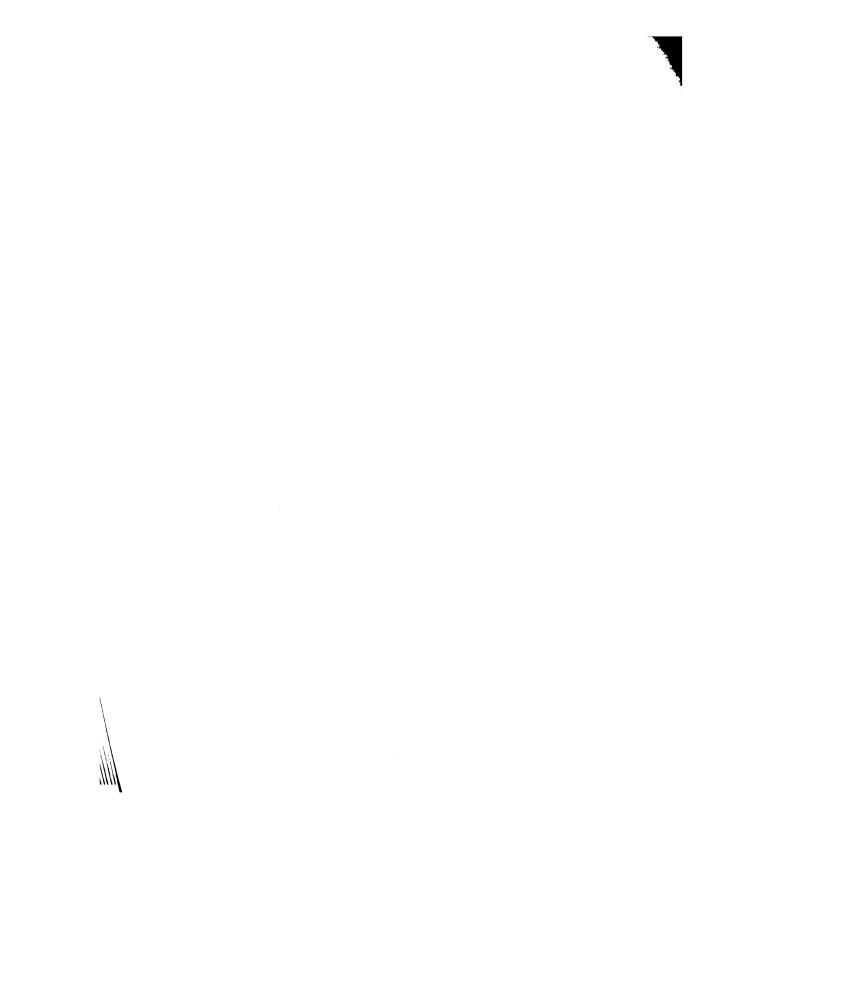
Silk Culture.

The employment of women in arranging and managing the silk-worm industry, gives an interest to their lives, and is a sure preventive against that ennui which so often overtakes the unemployed women of the cities. The cultivation of silk can be traced back almost as far as the beginning of agriculture; and up to the advent of the Mongol dynasty, in the thirteenth century, it flourished exceedingly. With the arrival, however, of the hordes of Jenghis Khan came the introduction of Indian cotton, which, from its cheapness and utility, was speedily preferred to the silken products of the looms of China. For four hundred years the industry was neglected, and continued to exist only in the provinces of Szech'uan, Honan, Kwangtung, and Chehkiang, where just enough stuff was manufactured to supply the wants of the government and the local consumers.

With the establishment of the present Manchu dynasty and the arrival of foreigners, the demand for the material which had given its name to China all over the ancient world—serica—led to a revival of the industry, and at the present time silk is produced in every province



Near Peking, China-Great Wall,



in the Empire. In those northern districts where the cold forbids the growth of the mulberry tree, the worms are fed on a kind of oak—the Quercus Mongolica—while all over the central and southern provinces the mulberry orchards bear evidence of the universality of the industry. At Ning-po alone, a hundred thousand bales of silken goods are turned out every year, and in most of the districts of central China the people are as dependent for their livelihood on the trade, as the people of England are on the production of coal and iron. The prefect of Soochow, desiring to take advantage of this widespread calling, lately proposed to levy a small tax on every loom. The result, however, proved that his power was not commensurate with his will. The people refused, as one man, to pay the assessment, and threatened to stop their looms if the tax were insisted upon. The matter was referred to Peking, and with the cautious wisdom which characterizes the action of the government towards the people, the proposal was left unenforced.

Poppy Farming.

A crop as general, or even more general than silk, is opium. every province the poppy is grown in ever-increasing quantities, and in Yun-nan, one of the principal producing regions, the late Mr. Baber estimated, as a result of his personal experience, that poppy-fields constituted a third of the whole cultivation of the province. It is difficult to determine when the poppy was first grown in China, but the references to it which are met with in the literature of the eleventh and twelfth centuries confirm the fact that it was then cultivated, and that the same kind of cakes were made from the seeds of the plant as are now commonly eaten in the province of Szech'uan. The habit of smoking opium is of a far later date, and gave rise to a marked opposition to the drug by the government of the country. But like most Chinese enactments, the one forbidding the habit was only partially enforced, and it is certain that the practice of smoking opium had become confirmed among the people before the Indian drug was first imported. From that time until within the last few years, the government showed a pronounced hostility to the trade, but stultified itself by never effectually carrying out its own prohibitions against the growth of the poppy. Several motives

conduced to these results. The growth of the poppy not only brought large profits to the farmers, but filled the pockets of the mandarins, who, while protesting against the cultivation, accepted bribes to ignore the evidence of their eyes.

Hitting the Pipe.

In a country like China, where the value of careful statistics is unknown, it is difficult to arrive at any accurate idea as to the number of opium-smokers in the country. In Szech'uan it is reckoned that seven-tenths of the adult male population smoke opium. shores of the rivers and canals the practice is universal, and affords the people the same relief from malarial fevers that the people in the United States derive from using quinine. Since the legalization of the opium trade (1860) even the nominal restrictions placed upon native growers have been withdrawn, and the government has the advantage of deriving a large revenue from the crops. From the province of Kansuh, which is one of the poorest in the Empire, the tax on opium amounts to at least twenty thousand dollars a year, and this in face of the constant complaints published in the Peking Gazette, of the smuggling which prevails in that and other districts. The small compass into which opium may be packed encourages illicit traffic in it. Candidates for examination going to their provincial cities, merchants traveling from province to province, and sailors trading between the coast ports, find it easy to smuggle enough to supply their wants; while envoys from tributary states whose baggage by international courtesy is left unexamined, make full use of their opportunities by importing as much of the drug as they can carry free of duty. Some years ago, when an imperial commissioner was entering the port of Canton, the custom-house authorities had notice given them that the commissioner's followers were bringing a large venture disguised as personal effects in their luggage. The question arose what was to be done, and, with the timidity common to subordinate officials, the provincial authorities determined to ignore the information they had received rather than offend so potent a magnate as the commissioner. By this dereliction of duty the customs were the poorer by some twenty thousand taels.

Effect of Opium-Smoking.

So portable is the drug in its prepared state that in the provinces, where silver is not always obtainable, it is used as currency, and travelers are commonly in the habit of paying their hotel bills with pieces of opium of the value demanded by the landlord. This is not the place to discuss at length the effect of opium-smoking on the people. It is commonly said by the opponents of the trade that so pernicious a hold does the habit of smoking acquire over those who indulge in it, that only by the use of palliatives can a confirmed smoker be weaned from the habit without endangering his life. One fact disposes of this assertion. In the Hong-Kong jail, where opium-smokers of every degree of habituation are constantly imprisoned, no notice is taken of their craving for the drug, and no remedies are found necessary to relieve their sufferings. By deprivation they are cured for the time being of the habit, and in no instance have fatal consequences resulted from this Spartan method.

Tea Culture.

Next to silk, however, the product which we most nearly associate with China is tea, which proclaims its nationality by the two names tea and ch'a, by which it is known all over the world. We, who took our first cargoes from the neighborhood of Amov, know it by the name, or rather our grandmothers knew it by the name, by which it is known in that part of China. Te is the Amoy pronunciation of the word which is called ch'a in the central, western and northern provinces of the **Empire.** The Russians, therefore, who have always drawn their supplies through Siberia, call the leaf ch'a, while the French and ourselves know it by its southern name. There is reason to believe that the plant has been known and valued in China for thousands of years, and in one of the Confucian classics mention is made of the habit of smoking a leaf which is popularly believed to have been that of the tea plant. however this may be, it is certain that for many centuries the plant has been cultivated over a large part of central and southern China. At the present time the provinces of Hunan, Fuhkien, Kwangtung and Ganhwuy produce the best varieties. From them we get our Souchong, Flowery Pekoe, Oolong, Orange Pekoe and green teas; and it is in those provinces that the competition of the teas of India and Ceylon is most severely felt.

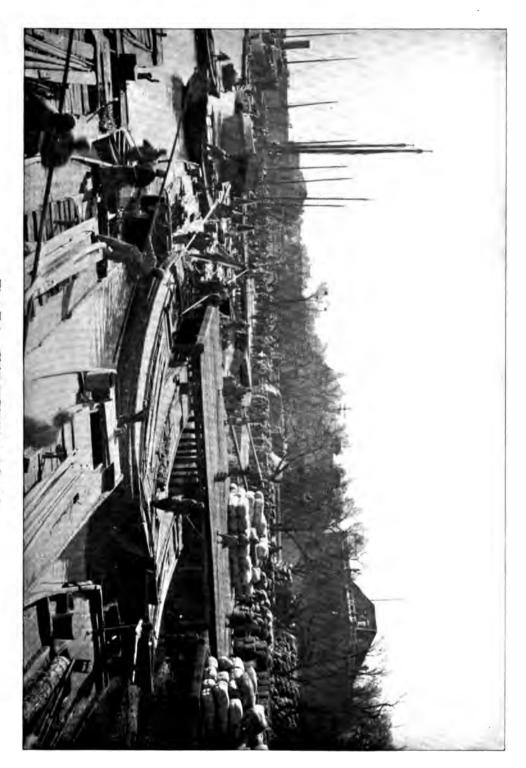
How the Plant is Grown and Used.

In ordinary times great care is taken in selecting the seed, and when after careful tending the seedlings have reached a height of four or five inches, they are planted out in the plantations in rows, two or three feet apart. For two years the plant is allowed to grow untouched, and it is only at the end of the third year that it is called upon to yield its first crop of leaves. After this the plant is subjected to three harvests: namely, in the third, fifth, and eighth months. The leaves when plucked are first dried in the sun, and the remaining moisture is then extracted from them by the action of nude-footed men and women, who trample on them, as Spanish peasants tread out the juice of the vine. They are then allowed to heat for some hours, and after having been rolled in the hand, are spread out in the sun, or, if the weather be cloudy, are slowly baked over charcoal fires.

Among the wealthier natives the infusion is not generally made as with us, in teapots, but each drinker puts a pinch of tea into his cup, and, having added boiling water, drinks the mixture as soon as the full flavor of the tea has been extracted, and before the tannin has been boiled out of the leaves. By high and low, rich and poor, the beverage is drunk, and the absence of nervous affections among the people is strong evidence of the innoxious effect of the infusion in this respect. Not only is it drunk in every household in the Empire, but tea-houses abound in the cities, in the market-places, and by the highways. Women only are, by social regulations, excluded from these hospitable places of entertainment, which commonly occupy prominent positions in the principal streets of towns. But where such sites are not easily attainable, Buddhist priests, with a fine disregard for the holiness of their temples, very commonly let off a portion of the precincts to enterprising tea men.

Brick Tea.

The form in which tea is exported for general European use is not that which is suited for land transport. In carrying goods by road



Tien-Tsin, China-River and Bund.



cubic space is a matter of vital importance. For centuries the Chinese have supplied the Thibetans with tea in so compressed a form as to be readily portable by carts, on beasts of burden, or on men's shoulders. In these ways it has long been customary to carry bricks of tea across the mountain ranges which mark the western frontier of China: and when a demand for tea sprang up in Russia, like circumstances suggested a like method. The principal place for preparing the brick tea is Hankow, where six or more factories are constantly engaged in the manufacture of it. Something has to be sacrificed to expediency, and it is incontestable that the Russians and other consumers of brick tea lose in flavor what they gain by the smaller compass. The dust of tea, and therefore a poor kind of tea, is best suited for forming bricks, and even the inferiority thus entailed is increased by the process employed to weld the masses together. This is done by a method of steaming, which encourages an evaporation of both flavor and freshness, and when it has effected its purpose by moistening the dust, the mixture is put into wooden moulds and pressed into the shape of bricks. It is left to stand in the moulds for a week, and the bricks are then wrapped up separately in paper and packed in bamboo baskets.

Mechanics.

Next to farmers in popular estimation stand mechanics, and even a deeper state of poverty than that which afflicts agriculturists is the common lot of these men. They live perpetually on the verge of destitution, and this from no fault of their own and in spite of their untiring devotion to their callings. No one can have seen these men at work in the streets, or in their workshops, without being struck with the indefatigable industry which they display. From an hour in the morning at which European workmen are still in bed, until a time at night long after which the same men have ceased to toil and spin, the patient Chinaman plods on to secure for himself and family a livelihood which would be contemned by all but the patient Asiatic. As in every branch of science and art, mechanics in China have remained for centuries in a perfectly stagnant condition. The tools and appliances which were good enough for those who worked and labored before our era,

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still satisfy the requirements of Chinese craftsmen. The rudest tools are all that a workman has at his disposal, and the idea never seems to occur to him that an improvement in their structure is either called for or necessary.

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The mason who wishes to move a block of stone knows no better means for the purpose than the shoulders of his fellow-men supplemented by bamboos and ropes. The carpenter who wants to saw up a fallen tree does so with his own hand, without a thought of the easier device of a saw-mill. So it is with every branch of Many of the contrivances employed are extremely ingenious, but, since their invention, no further advance has been made towards relieving the workman from any part of his toil. In many cities, Canton for example, bricklayers and carpenters stand in the street for hire, and often, unhappily, remain all the day idle. Even when employed, their wages are ridiculously small compared with the pay of their colleagues in America, whose hours of labor are short compared with theirs, and whose relaxations furnish a relief from toil to which Chinamen are complete strangers. In the higher branches of mechanical skill, such, for instance, as gold, silver, and ivory work, Chinamen excel, and they are exceptionally proficient in the manufacture of bronzes, bells, lacquer ware, and cloisonné. With the appliances at their command their skill in casting bells of great size and sonorousness is little short of marvelous. The famous bell at Peking weighs one hundred and twenty thousand pounds, and is one of five of the same weight and size which were cast by order of the Emperor Yunglo (1403-1425). Like all Chinese bells, it is struck from outside with a mallet, and its tones resound through the city to announce the changes of the watch.

A feature in the workaday life of China is the number of itinerant craftsmen who earn their livelihood on the streets. Every domestic want, from the riveting of a broken saucer to shaving a man's head, is supplied by these useful peripatetics. If a man's jacket wants mending, or his shoes repairing, he summons a passing tailor and cobbier, and possibly, while waiting for his mended clothes, employs the services of a traveling barber to plait his queue, or it may be to clean his ears from

accumulated wax. Even blacksmiths carry about with them the very simple instruments of their trade, and the bellows which blow the flame are commonly so constructed as to serve, when required, as a box for the tools, and for a seat to rest the owner when weary.

Fire-Crackers.

The annual receipts of fire-crackers in America are from eight hundred thousand to one million boxes, and orders for these goods have to be sent forward one year in advance. The Mechanical News states that the Chinese manufacturing year begins June 1, and this is about the date when American merchants send forward their orders for next year's supply. The usual voyage from New York to Hong-Kong is one hundred and twenty days, so that there are left, after the passage to China, and return, only one hundred and twenty-five days of the year. Crackers are made principally in Canton, and in the country surrounding that city. A cannon cracker factory in the suburbs of Canton is described by an eyewitness, who says that the building is of sun-dried brick, with a tiled roof twelve feet from the ground, and this space is divided into an upper and lower apartment, each with the ceiling about six feet high. The interior of the building when visited was strewn with pieces of paper, while vessels containing powder were standing around, the contents of which seemed to be in imminent danger of being exploded, and men, women and children were actively engaged in the manufacture of the goods. The paper needed for the cracker is cut to the required length, and then weighed to see that the quantity for each cracker is exactly the same.

How Fireworks are Made.

The instrument used in weighing is of the rudest description, being a stick about two and one-half feet long, suspended from the ceiling by a string which is attached to the centre of the stick, a stone is placed as a weight on one end, and the articles to be weighed on the other. The paper is rolled into cylindrical form by means of a flat piece of wood held in the hands, and then one end is creased with a pair of pincers, and a string tied into the crease as a temporary means of preventing the powder from running out when the cylinders are placed in a perpendicular position to be loaded. The last named process is as

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follows: The cylinders are bunched together like cigars turned on end. and then punched with an awl, and in the aperture thus made the powder is poured from a tin can. Then the stem of the cracker is inserted, which consists of a piece of thin, tough paper, with just sufficient powder twisted up in it to make it burn quickly. A piece of paper is temporarily pasted over the end containing the stem, for the purpose of preventing the powder from running out, as the crackers are now placed on that end. The string placed temporarily around the punched end is now removed and clay tamping is hammered into the aperture, and then the paper is removed from the stem end and the clay tamping is applied there, which prevents any powder from sifting out. The cracker is now ready for the thin piece of red paper which goes around the outside and completes it. The stems are then very neatly braided together, which forms the crackers into packs, and these are each wrapped in thin paper and ornamented with a red label with pictures of dragons upon it.

The Festive Color.

Red is the festive color of China, and as fire-crackers are used principally on festal occasions, that color is rigidly adhered to in the manufacture of these goods. The packs are placed in boxes, and in the proportion of forty packs to the box. There is a regular division of labor in the cracker factory, each person having his or her special work to do, and in this they become very expert. The foregoing is a description of cannon cracker manufacture, but the same will apply to the small crackers. The latter, however, are generally made in the rural districts, and are brought down the river to Canton in junks. There is a large home consumption of fire-crackers, and the Chinese think that their explosion will ward off evil spirits. They are fired off on numerous occasions, but particularly on the Chinese New Year, which is a variable date regulated by the changes in the moon. Foreigners residing in Canton have what they call the Canton salute, which consists in the firing off at one time of six boxes of small crackers and two or three boxes of cannon crackers, and this is given on the departure of some one of their number for home.



Tien-Tsin, China-Street Scene.

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CHAPTER VII.

CHINA—RELIGION—SOCIETY—AMUSEMENT—DRESS.

ELIGIOUS SENTIMENT IS not a characteristic of the Chinese. Their views on the subject of faith are wanting in definitiveness, and are so indistinct and blurred that it might surpass the wit of man to determine what is the prevailing religion of the

The multitude of Buddhist temples which cover the face country. of the land might naturally suggest that the majority of the people profess the religion of Buddha; while conversations with native scholars would unquestionably lead one to believe that the educated classes were to a man Confucianists. Taoism, the third religion which holds sway in China, does not make the same pretension to popularity as do the other two faiths. As a matter of fact, however, it would probably be difficult to find many Chinamen who are Confucianists pure and simple, or many who rest contented with the worship provided in Buddhist temples. A combination of the two-an amalgam in which the materialism of Confucius, and the religious faith of Sakvamuni mutually supplement each other—enters into the life of the people at large; while Taoism supplies a certain amount of superstitious lore which the former lack.

Confucius.

In the year 551 B. C., Confucius, the great religious teacher of China, was born in what is now the department of Yenchow, in the province of Shantung. Legend surrounds his birth with many of the signs and wonders which are commonly said to herald the appearance of Eastern sages. We are told that the future uncrowned king first saw the light in a cavern on Mount Ni, and that while two goddesses breathed fragrant odors on the infant, a couple of dragons kept watch

during the auspicious night at the foot of the mountain. His appearance was not prepossessing. He had the lips of an ox, the back of a dragon, while on his head grew a formation which earned for him the name of Ch'iu, "a mound." As the lad grew up he developed that taste for ritual which was the marked characteristic of his whole career.

At the age of fifteen he tells us that he "bent his mind to learning," and four years later he married a lady who, like the wives of many other celebrated men, was a thorn in the flesh to her husband. Confucius endured the burden without complaint until his wife had borne him a son, when he sought release from his bondage at the hands of the very complaisant marital laws of the country.

His Work.

Confucius was not an original thinker. He uttered no new thoughts and enunciated no new doctrines. He himself said he was "a transmitter," and the one object of his life was, as he professed, to induce the rulers of the land to revert to the ideal system which guided the councils of the semi-mythical sovereigns Yao and Shun (B. C. 2356-2205). His leading dogma was the comfortable doctrine that man is born good, and that it is only by contamination with the world and the things of the world that he is led to depart from the strict paths of rectitude and virtue. It was only necessary, therefore, for a sovereign to give full vent to his natural strivings after good, to enable him to emulate the glowing examples of Yao and Shun. He made no allowance for the evil passions and moral turpitudes which disgrace mankind, and he entirely failed to recognize that "there is a power that shapes our ends, rough-hew them as we may." On the contrary, he held that man was alone arbiter of his own fate, and that by a strict regard to conventionalities, and by the careful observance of the rites proper between man and man, it was possible to attain such a height of wisdom and righteousness as to constitute an equality with Heaven itself.

His system began with the cultivation of the individual, and this was to be perfected by a strict observance of the minutest details of conduct. In his own person he set an illustrious example of how a

great and good man should demean himself. He cultivated dignity of manner and scrupulous respect to those to whom respect was due.

In such a system there is no room for a personal Deity, and Confucius withheld all sanction to the idea of the existence of such a Being. He refused to lift his eyes above the earth, or to trouble himself about the future beyond the grave. "When we know so little about life," was his reply to an inquisitive disciple, "how can we know anything about death?" and the best advice he could give his followers with regard to spiritual beings was to keep them at a distance. while ignoring all direct supernatural interference in the concerns of men, he advocated the highest morality among his followers. Truth and Sincerity, Righteousness and Virtue were the main themes of his discourses, and though he himself failed on all occasions to observe the truth, he yet professed and felt the greatest respect and regard for that virtue. He was a plain, unimaginative man, but used the mundane weapons at his command with mighty and far-reaching effect. Once only he reached to the high level of perfect Christianity, and in the enunciation of the command "to do unto others as you would they should do unto you," he surpassed himself.

Laotzu.

Laotzu, or the old philosopher, was poles asunder from Confucius. Of his childhood and youth we know nothing, and, unlike Confucius, whose every act of daily life is faithfully recorded, we are left in complete ignorance of his personal history until we meet him as an old man, holding the office of keeper of the records at the court of Chow. We are told that his surname was Li, and that his personal name was Urh, which is, being interpreted, "an ear"—a sobriquet which is said to have been given him on account of the unusually large size of those organs. His birth, we are told, took place in the year 604 B. C., at the village of Chujen, or "Oppressed Benevolence," in the parish of Li, or "Cruelty," in the district of K'u, or "Bitterness," and in the state of Ts'u, or "Suffering." It is remarkable that the description of his large ears and general appearance tallies accurately with those of the non-Chinese tribes on the western frontiers of the Empire. His surname, Li, also reminds one of

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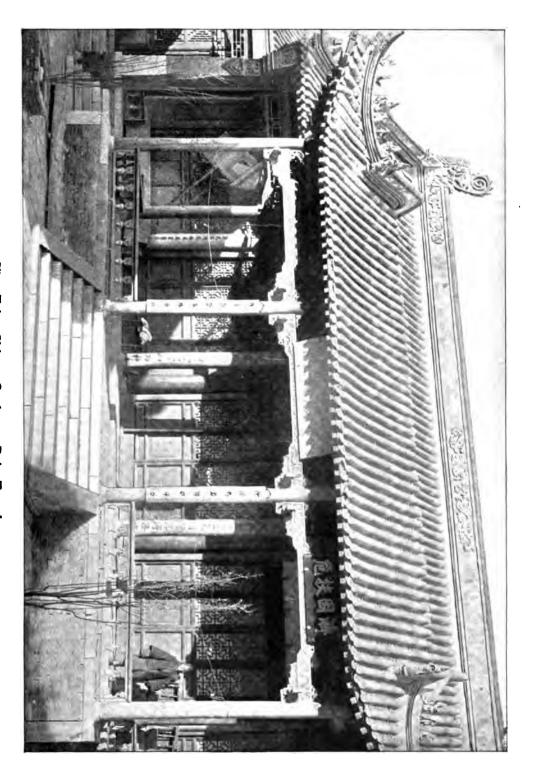
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the large and important tribe of that name which was dispossessed by the invading Chinese, and was driven to seek refuge in what is now Southwestern China. But, however that may be, it is impossible to overlook the fact that he imparted in his teachings a decided flavor of Indian philosophy.

His main object was to explain to his followers the relations between the universe and that which he called Tao. The first meaning of this word is, "The way," but in the teachings of Laotzu it was much more than that. "It was the way and the waygoer. It was an eternal road; along it all beings and all things walked, but no being made it, for it is being itself; it was everything and nothing, and the cause and effect of all. All things originated from Tao, conformed to Tao, and to Tao they at last returned." Like Confucius, Laotzu held that the nature of man was originally good, but from that point their systems diverged. In place of the formalities and ceremonles which were the cornerstones of the Confucian cult. Laotzu desired to bring his followers back to the state of simplicity, before the absence of the virtues which Confucius lauded, had forced on the minds of men the consciousness of their He would have them revert to a halycon period when filial piety, virtue and righteousness belonged to the nature of the people, and before the recognition of their opposites made it necessary to designate them. Instead of asserting themselves, he urged his disciples to strive after self-emptiness. His favorite illustration was that of water, which seeks the lowliest spots, but which at the same time permeates everything, and by its constant dropping pierces even the hardest substances. By practicing modesty, humility and gentleness, men may, he taught, hope to walk safely on the path which leads to Tao, and protected by those virtues they need fear no evil. To such men it requires no more effort to keep themselves pure and uncontaminated, than it does to the pigeon, to preserve untarnished the whiteness of its feathers.

Buddhism.

Buddhism was introduced into the Flowery Land by native missionaries from India. As early as 219 B. C. the first forerunners of the



l'ien-Tsin, China-Snake or Rain Temple.

faith of Sakyamuni reached the Chinese capital of Loyang. But the time was not ripe for their venture. The stoical followers of Confucius and Laotzu presented a determined and successful opposition to them. and, after a chequered experience of Chinese prisons and courts, they disappeared from the scene, leaving behind them no traces of their faith. In A. D. 61, a second mission arrived in China, whose members met with a far more favorable reception. A settled government had followed the time of disorder which had previously prevailed, and, though the Confucianists raged and persecuted the missionaries, they held their own, and succeeded in laying the solid foundation of a faith which was destined, in later ages, to overspread the whole Empire. Like the Taoists, the Buddhist monks professed to be adepts in the arts of magic, and claimed to themselves the power of being able to banish famine, remove pestilence, and drive away evil spirits by their incantations. They posed as astrologers and exorcists, and made dupes of the people from the highest to the lowest.

Monasteries.

With the choice before them of a holy life, from which desire and self are wholly eradicated, and a religious profession which ministers to the senses and to the ordinary intelligence, the modern Chinese do not hesitate to throw in their lot with the more mundane school. With the five commandments of Buddha, "thou shalt not kill; thou shalt not steal; thou shalt not commit any unchaste act; thou shalt not lie; thou shalt not drink any intoxicating liquor," the ordinary Chinese Buddhist does not much concern himself. He clings, however, to the doctrine of the transmigration of souls, and though he not uncommonly lapses into the sin of eating meat and fish, yet his diet for the most part is, to his credit it must be said, confined to the Lenten fare of vegetables and grain. In all religious works this dogma is strenuously insisted upon, and even in popular literature authors not infrequently picture the position of men who, by the mercy of Buddha, have narrowly escaped from the sin of devouring their best friends in the guise of a carp or a The plain and undisguised adoption of idolatry by the Chinese made the existence of temples a first necessity, and at the present time

these sacred edifices are to be found wherever men meet and congregate, whether in the streets of cities, or in village lanes. Among the countless idols which adorn their halls, the first places are invariably given to the trinity of Buddhas—the past Buddha, the present Buddha, and the Buddha which is to come. These three figures dominate the principal hall of every temple. In rear of this is commonly a dagoba in which is concealed a relic of Buddha—it may be the paring of a nail, a tear-drop, or a lock of hair—and, at the back of that again, are the deities which are supposed to preside over all the ills that flesh is heir to.

Like sanctuary of old, Buddhist monasteries are held to be places of refuge for malefactors, and of this very raw and unpromising material a large proportion of the monks are made. But from whatever motive he may join, the neophyte, on entering, having discarded his secular garments, and donned the gown and cowl of the monkhood, marks his separation from the world by submitting to the loss of his queue and to the shaving of his head. The duties of the monks are not laborious, and they enjoy in the refectory good though plain food. In the nunneries, which are almost as numerous as monasteries, much the same routine is followed as is practiced by the monks. The evil of the system is, however, more apparent in the sisterhoods than in the monasteries, and a bad reputation for all kinds of improprieties, clings to them.

Chinese Society.

What we call society in China is confined to the men, who pay visits, give dinners, and enjoy picnics and excursions like people of all countries. The only dinner-parties, therefore, of which the outside world has any knowledge are those which lose, to us, half their attractions by being robbed of the presence of ladies, and which are rendered abnormally tedious by their great length.

Before the guests are seated a long and protracted struggle ensues to induce the punctiliously modest guests to take the places assigned to them. When this formality is satisfactorily arranged, innumerable courses are served, with long intervals of waiting, which would be excessively wearying were they not enlivened either by theatricals, or some game such



as the Italian Morra, in which he who makes a mistake in the number of fingers shown pays forfeit by drinking three or more glasses of wine. If at the conclusion of the feast the guests are sober, which they very frequently are not, and if they are scholars, the probability is that they settle down to writing quatrains of poetry on given subjects, when again the punishment for failure is the consumption of a certain quantity of wine. Like the Japanese, Chinamen are ardent lovers of beautiful scenery, and delight in picnicking in favored spots to admire the prodigality of nature. Wherever mountains, lakes, or streams contrive to form attractive landscapes, there in the spring and summer seasons, parties congregate and exchange ideas on everything under heaven except imperial politics.

Chinese Etiquette.

The etiquette observed at these gatherings is all laid down with scrupulous exactitude, and is rigidily adhered to. Even a morning call is surrounded with an amount of ceremony which to a European suggests infinite boredom. It is not considered proper for the visitor to walk to his friend's house, and, unless he be a military mandarin, when he commonly rides, he sallies out in his sedan-chair, followed by one or more servants, and armed with red visiting-cards about eight inches long and three wide, on which is inscribed his name, with sometimes the addition of the words, "Your stupid younger brother bows his head in salutation." On approaching his friend's house, a servant goes ahead with one of these cards and presents it at the door. If the host be out, the porter tells the servant "to stay the gentleman's approach;" but if he should be at home, the front doors are thrown open and the visitor is carried in his sedan into the courtyard, where the host attired in his robes of ceremony, greets him with many bows. Thence he is conducted to the central hall, where, after much friendly contention as to the seats they shall occupy, the guest finally and invariably is induced to take the place of honor on his host's left hand.

The practice universally followed of the speaker applying adulatory terms towards his interlocutor, and depreciatory ones towards himself, adds to the stilled formalities on such occasions. Everything connected with the person spoken to—his age, his neighborhood, his name, his relations, etc.—are "honorable," "respected," "lofty," and "distinguished," while the speaker's are "contemptible," and "rude." His friend's house is a "palace," his is "a reed hut." But perhaps the strangest of these set phrases are the indirect terms by which one man addresses another. On receiving a visitor, a common expression is, "Is the honorable chariot well?" meaning of course, the man who drives in the chariot, or "you." In the same way, the term "beneath the council-chamber," and "at the feet," are similarly used, implying a wish that those addressed may become Ministers of State, "the feet," of course, being those of the Son of Heaven. But, however much acquaintances may discuss subjects relating to themselves, no mention is ever made of their wives or daughters, who are as completely tabooed, except between very intimate friends, as though they did not exist.

Gardens.

The love of flowers seems to be inherent in the people of the extreme East, and their gardens are to both the men and the women of · China a never-failing delight. With much taste they lay out the ground and dispose the flowers to the best possible advantage. As landscape gardeners they are unsurpassed, and succeed by skillful arrangement in giving an impression of extent and beauty to even paltry and naturally uninteresting pieces of ground. By clever groupings of rock-work, by raising artificial hills, and by throwing high bridges over ponds and streams, they produce a panorama which is full of fresh points of view and of constant surprises. As De Guignes wrote, in describing Chinese gardens, the object of the owner is to imitate "the beauties and to produce the inequalities of nature. Instead of alleys planted symmetrically or uniform grounds, there are winding footpaths, trees here and there as if by chance, woody or sterile hillocks, and deep gullies with narrow passages, whose sides are steep or rough with rocks, and presenting only a few miserable shrubs. They like to bring together in gardening, in the same view, cultivated grounds and arid plains; to make the field uneven and cover it with artificial rock-work; to dig caverns in mountains, on whose tops are arbors half overthrown, and around which tortuous



Tien-Tsin, China-China-American Board Mission Residence.

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footpaths run and return into themselves, prolonging, as it were, the extent of the grounds and increasing the pleasure of the walk."

In the more purely floral parterres, the plants are arranged so as to secure brilliancy of bloom with harmony of color. Over the greater part of China the land is favored with so fertile a soil and so congenial a climate, that flowers grow and blossom with prodigal profusion. Roses, hydrangeas, peonies, azaleas, and a host of other plants beautify the ground, while creepers of every hue and clinging growth hang from the boughs of the trees, and from the eaves of the summer-houses and pavilions which are scattered over the grounds. With the instinctive love of flowers which belongs to Chinamen, the appearance of the blooms on the more conspicuous flowering shrubs is eagerly watched for. Floral calendars are found in every house above the poorest, and expeditions are constantly made into the country districts, to enjoy the sight of the first bursting into blossom of favorite flowers.

Economics.

The Chinese are pre-eminently economical, whether it be in limiting the number of wants, in preventing waste, or in adjusting forces in such a manner as to make a little represent a great deal. The universal diet consists of rice, beans, millet, garden vegetables and fish, with a little meat on high festivals. Wholesome food in abundance may be supplied at less than a penny a day for each adult, and even in famine times. thousands of persons have been kept alive for months on about a halfpenny a day each. This implies the existence of a high degree of culinary skill in the Chinese. Their modes of preparing food are thorough and various. There is no waste; everything is made to do as much What is left is the veriest trifle. duty as possible. The physical condition of the Chinese dog or cat, which has to live on the leavings of the family, shows this; they are clearly kept on starvation allowances. The Chinese are not extremely fastidious in regard to food; all is fish that comes to their net, and most things come there sooner or later.

Certain disturbances of the human organization, due to eating diseased meat, are well recognized among the people; but it is considered better to eat the meat, the cheapness of which is certain, and run

the risk of the consequences, which are not quite certain, than to buy dear meat, even with the assurance of no evil results. Indeed the meat of animals which have died of ordinary ailments is rather dearer than that of those which have died in an epidemic such as pleuro-pneumonia.

Another example of careful, calculating economy is the construction of the cooking pots and boilers, the bottoms of which are as thin as possible that the contents may boil all the sooner, for fuel is scarce and dear, and consists generally of nothing but the stalks and roots of the crops, which make a rapid blaze and disappear. The business of gathering fuel is committed to children, for one who can do nothing else can at least pick up straws and leaves and weeds. In autumn and winter a vast army of fuel gatherers spreads over the land. Boys ascend trees and beat them with clubs to shake off the leaves; the very straws get no time to show which way the wind blows before they are annexed by some enterprising collector. Similarly professional manure collectors swarm over all the roads of the country. Chinese women carry this minute economy into their dress; nothing comes amiss to them; if it is not used in one place it is in another, where it appears a thing of beauty.

Foreign residents who give their cast-off clothes away to Chinese may be assured that the career of usefulness of these garments is at last about to commence. Chinese wheelbarrows squeak for the want of a few drops of oil; but to people who have no nerves the squeak is cheaper than the oil. Similarly, dirt is cheaper than hot water, and so, as a rule, the people do not bathe; the motto "Cheaper than dirt," which the soap-dealer puts in his windows, could not be made intelligible to the Chinese. To them the average foreigners are mere soap-wasters. Scarcely any tool can be got ready made; it is so much cheaper to buy the parts and put them together for yourself, and as almost everybody takes this view, ready-made tools are not to be got. Two rooms are dimly lighted with a single lamp deftly placed in a hole in the dividing wall. Chinese, in fact, seem to be capable of doing almost anything by means of almost nothing. They will give you an iron foundry on a minute scale of completeness in a backyard, and will make in an hour a cooking range, of strong and perfect draft, out of a pile of mud

bricks, lasting indefinitely, operating perfectly, and costing nothing. The old woman who in her last moments hobbled as near as possible to the family graveyard in order to die so as to avoid the expense of coffin bearers, was Chinese.

Amusements.

So much has been said of the dark side of Chinese life, that it is a pleasure to turn to those amusements which break the dreary monotony of existence. The great body of the people are hard workers, and, being so, find, like all other laboriously employed people, that amusements are necessary to life and health. From another motive the idle classes-that is, the literati, as they are called, or the unemployed graduates, and the ladies-find that to kill time they must seek excitement in some form of diversion. For these reasons the theatres are generally well filled by all sorts and conditions of men, and no opportunity is missed of engaging a company for the entertainment of the neighborhood. As such opportunities are prompted by many and different motives, actors are in constant request. Not unfrequently the excuse is a desire to do honor to the local deities. Either a fall of rain after a prolonged drought makes a Thespian display an appropriate token of gratitude to the snake god, or the elfin fox deity is held to regard a like festivity as a due acknowledgment for his clemency in dispersing an epidemic; but, whatever the religious objects may be, arrangements are commonly made to hold the performance in the courtyard of one of the temples. For the expenses the whole village or town is responsible, and as soon as the required sum, from twenty to a hundred dollars a day, is raised—a matter which generally gives rise to countless bickerings—a troupe of actors is engaged, and the vestibule of a local temple is made to undergo the metamorphosis necessary to the occasion. The very simple requirements of the Chinese stage make this a matter of easy arrangement.

The Chinese Drama.

There is practically no scenery in a Chinese theatre. A few coarsely painted views hung at the back of the stage are all that is necessary to furnish it. The actors make their exits and entrances by a door

CHINA—RELIGION—SOCIETY—AMUSEMENT—DRESS.

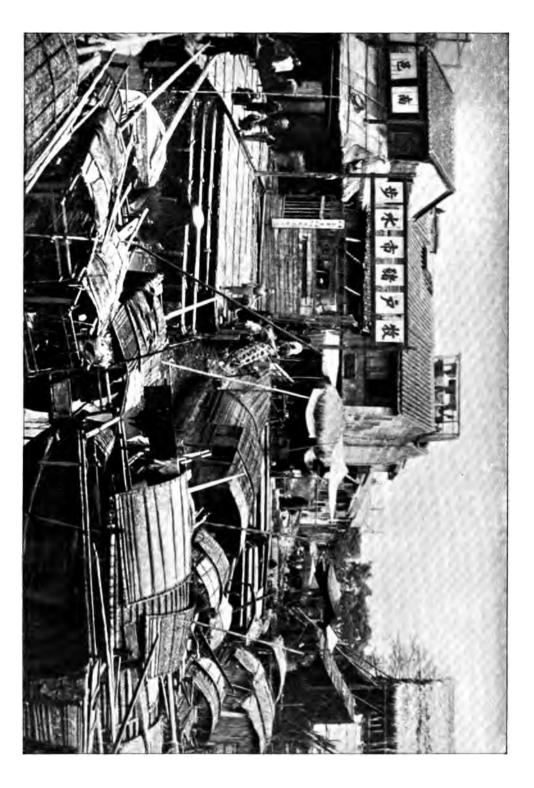
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at the side of these paintings, and the whole series of plays—for the performances go on for days together—are acted without any change of scenery. This has at first sight the advantage of simplicity, but it imposes on the characters the inconvenient necessity of explaining their individualities, and of describing their whereabouts. To us an awkward spectacle is presented when an actor comes forward and begins, "I am So-and-so, the son of Such-an-one," and then goes on to describe his trade, the members of his household, and everything that is considered necessary for the audience to understand. Commonly, however, he prefaces these confidences by repeating a few lines of poetry, which are supposed to indicate the general tenor of the very complete explanation which is to follow. As each player treads the board this formula is gone through.

Fortunately the characters are not numerous, and, as a rule, consist of the heavy father and mother, a young lady of the nature of a heroine, a young man or two, a sprinkling of statesmen and courtiers, in case the play is historical, with servants and attendants. most part the plots are quite straightforward, and no mystery is ever presented to tax the intelligence of the audience. With typical Chinese minuteness the motive, desires, and actions of the characters are fully explained, and the only people who are supposed to be mystified are either the personages in the play who are wronged, or the mandarins who are called upon to adjudicate on the crimes committed by the villains of the dramas. In all cases the action is direct, and is unhampered with any of those issues which add so much to the interest of Western performances. In a vast majority of cases the object of the play is to elevate virtue, and to hold up tyranny and wrong to just The means adopted to these ends are not always such as execration. to commend them in our eyes. The dialogue is often coarse, and the virtuous characters are commonly contemptible creatures.

The Profession.

All the female parts are played by young men or boys, and the dialogue is constantly interrupted by lines of poetry which are sung, as are all Chinese songs, in a shrill falsetto. The musicians, also, are seated on the stage, and keep up so continuous an accompaniment as to



Canton, China-Canton House Boats.

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make much of what the actors say inaudible. Not only do they accompany the songs, but on the expression of any lofty sentiment they come down with a crash of their instruments to add emphasis to the utterance. It has been said that these performances are given from a desire to do honor to the gods; but other excuses are very commonly found for indulgence in the pastime. On high days and festivals—at New-Year's time, often on the first and fifteenth of the month, and on other holidays—subscriptions are raised for the purpose of engaging troupes of actors who are always ready at hand. As a rule, the theatres are of the Thespian kind, and if enclosed at all, are provided only with temporary coverings of mat, which are erected in a night, and may be demolished in a night.

Chinese Magicians.

In the more occult arts of necromancy and enchantment, Taoist priests are the acknowledged masters. From time immemorial these followers of Laotzu have, in popular belief, possessed the power of controlling the elements, of annihilating space, and of making themselves invisible. In one well-known historical battle a Taoist priest invoked such a storm of rain and hail in the face of the opposing forces that they fell easy victims to the swords of their adversaries. On another accepted occasion it is said that as a troop of coolies were carrying oranges to the capital, they were overtaken by a lame Taoist priest, who offered to ease them of their burdens, and who carried the whole quantity with the greatest ease for the rest of the journey. On arrival at the palace, however, the oranges were found to be hollow, and the coolies were saved from condign punishment only by the appearance of the priest, at whose word the oranges were again converted into rich and luscious fruit. Another well-known instance of supernatural power is that attributed to T'ieh Kwai, who possessed the power of projecting himself wheresoever he would. On one occasion the magician sent forth his innerself to the mountain of the gods. Before starting on his spiritual journey he left a disciple to watch over his body, promising to return in seven days. Unfortunately, when six days had expired the watcher was called away to the death-bed of his mother, and being thus placed in a dilemma between his duties as a son, and his obligation to his friend, determined to carry the body of his master to his mother's home. Being there detained, he was unable to keep his tryst at the appointed time, and the disembodied spirit, finding that its earthly habitation had disappeared, was compelled, rather than suffer extinction, to enter the carcass of a beggar which lay by the roadside, and in this guise T'ieh Kwai passed the remainder of his existence.

Clairvoyance is largely practiced, and on the principle that accumulated evidence proves the truth of the theory, it is difficult not to accept many of "the facts" stated by native eye-witnesses. Like our own professors of the art, Chinese clairvoyants read the secret thoughts of their audiences, describe absent persons with minute accuracy, and by "crystalizing," and other means, are often said to be instrumental in detecting criminals, and in discovering the whereabouts of lost persons and things. The use of the planchette is very common, and though the Chinese, from their phlegmatic nature, are not easily subjected to magnetic influences, the effects produced are certainly remarkable.

As gymnasts they are in no way inferior to the best performers among ourselves, and it is not necessary to believe the wonderful stories told by early European travelers in China of the proficiency of native acrobats, to credit them with noteworthy skill and agility. Even women possess unwonted power of strength and balance.

A Mania for Gambling.

But, above and beyond all the other amusements of the Chinese, gambling holds a conspicuous place. Although, as already stated, it is strictly forbidden by law, it is winked at, and even encouraged by the authorities. It not unfrequently happens that magistrates even convert the outer rooms of their yamuns into gambling-houses, and share in the profits derived from the business. In every city these dens of corruption abound, and, as a rule, consist of two apartments. In the outer one the stakes are laid in copper cash, and in the inner room silver only is risked. Not content with the ordinary games of chance, such as those afforded by cards, roulette and other tables, the ingenuity of the people is exercised in inventing new means of losing their money.

Charles .

CHAPTER VIII.

CHINA-LANGUAGE-LITERATURE-ARCHITECTURE-ART.



HE ANTIQUITY of Chinese literature is proportionate with that of their language, and has been, of course, greatly promoted and increased by the early invention of the art of printing, which they have now possessed for nine hundred years. Many specimens of this literature

in various departments have been offered to America and Europe, and have enabled us to form a judgment regarding the merits of compositions which for a long period were considered to be inaccessible, from the difficulties of the language in which they were written. In legislation we possess a translation of the penal code of the Empire; in politics and morals, the sacred books of Confucius and his followers; and in philology and belles-lettres we have a copious and well-executed dictionary of the language; several translations or abstracts of histories; the dramas of the "Heir in Old Age," the "Sorrows of Ham," "Le Cercle de Craie;" an elaborate treatise concerning their poetry; and among others the excellent novel or romance of the "Fortunate Union." The mastery which has thus been obtained of the language of China by Americans and Europeans proves that the anciently rumored difficulties attendant on its acquisition, from the alleged number and variety of the characters, were the mere exaggerations of ignorance.

The Chinese Language.

It appears that the theory of a universal medium for the communication of ideas, as conceived by Bishop Wilkins, has been realized by the Chinese. While the letters of our alphabet are mere symbols of sounds, the Chinese characters or written words are symbols of ideas, and alike intelligible to the people of Cochin-China, Japan, Loochoo and Corea, with those of China itself; in the same way as the Arabic

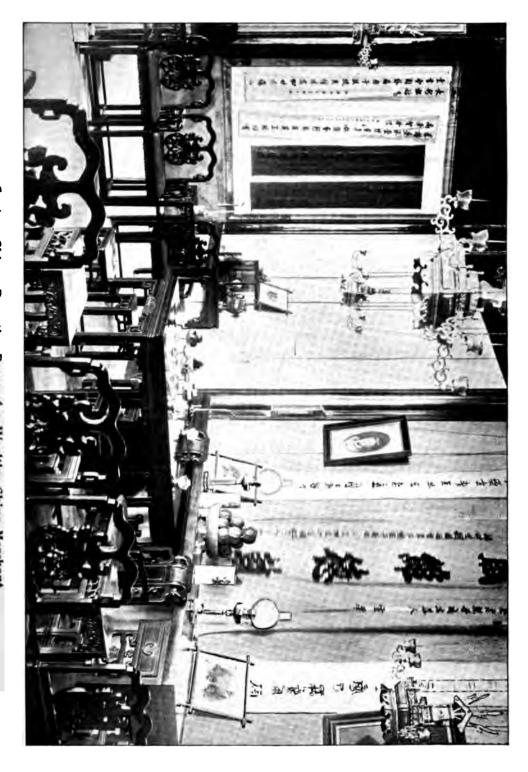
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numerals are common to all Europe, while the sounds which they represent in one country would convey no meaning to the inhabitants of any other. It is in this matter, too, that the universality of the Chinese language extends only to the written character, and that the natives of the two extremities of the Empire, who read the same books, and understand each other perfectly on paper, are all but mutually unintelligible in speech. The roots or original characters of the Chinese are only two hundred and fourteen in number, and might indeed be reduced to a much smaller amount by a little dissection and analysis. These are combined with each other to form other words, or express other ideas, very much in the same way that the individual Arabic numerals are combined to express the infinite varieties of numbers. By a species of analogy, they may be called the alphabetical language, with the difference that exists between an alphabet of ideas and an alphabet of sounds. These roots serve, like our alphabet, for the arrangement of the words in the large Chinese dictionary, a national work compiled by the most learned persons in the Empire, more than a century since, by order of the enlightened monarch, Kang-hi. Much consideration is attached by the Chinese to the graphic beauty of their written characters. most usual forms of their characters are the printed and the written, besides which there are the seal, or engraved form, and one or two others. The printed form (analogous to our Roman type) lays claim only to clearness and accuracy; but the written combines correctness with It may suffice to observe generally, that the grammar of the language is extremely limited. In the absence of all inflection, of which their characters are utterly incapable, the relation of words to each other in a sentence, can be marked only by their position. for instance, must always precede its object, and follow its agent. cases of nouns and pronouns are determined by prepositions, as tsoong t-hien, "from heaven." The collocation of words in a sentence must of course be a matter of more consequence in Chinese than in those languages where the relation of different words to each other is marked by the distinctions of number, gender, case and person, as shown by declension and conjugation.







Canton, China-Reception-Room of a Wealthy China Merchant.

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The Literati.

As depositories of the wisdom of the sages of antiquity, the literati pose as the protectors of the national life of China. In his sacred edict, K'anghsi (1662-1723) warned the people against giving heed to strange doctrines, and thus gave new expression to a celebrated dictum of Confucius, which has guided the conduct of his followers in all matters relating to foreign religions and customs. "The study of strange doctrines is injurious indeed," said the sage; and in the spirit of this saying the literati have at different periods persecuted the religions of Buddha and Laotsze with the same acrimony which is now characterizing their action towards Christianity. To foreigners and all their ways they are implacable foes, and to them we owe the spirit of opposition which was formerly shown to our landing on the shores of China, and which is now finding vent in a determined effort to drive us out of the country.

A Mania for Degrees.

Despite our fondness for titles of all kinds, it is scarcely possible for Americans to realize the perfect mania for literary degrees that prevails in China.

The highest ambition of every family is to have at least one of its members pass examinations and get a degree. For this they are ready to make any sacrifice. All the other members will cheerfully unite to support, year after year, the one chosen to compete for such honor. If none is inclined voluntarily to study for a degree—which, however, is seldom the case—the father will select one and compel him to do so. Sometimes actual force is needed to effect this. case a young man was kept by his father a prisoner for five years, with no companion but a tutor, to force him to prepare for the examination. At last he succeeded in passing the first examination and getting the first. or bachelor's degree. In this he rejoiced, for he supposed it would mean the end of his imprisonment. But it meant no such thing. father quickly returned him to his cell, and bade him go on studying for the second, or master's degree. The prospect of this, and of then being similarly forced to study for the third, or doctor's degree, so disheartened the young man that he hanged himself with his own girdle.

Easy Examples.

They are curious things, these examinations, especially in mathematics and what western nations consider practical sciences; for example, "If eight thousand piculs of rice are carried for thirteen tael cents a picul, and the freight is paid in rice at two and a half taels a picul, how much rice goes to pay the freight?" Imagine, if you can, such a problem in mathematics gravely given out to a lot of college students, as the crux of their final examination for the baccalaureate degree! And, if this also be possible, imagine only one among ten thousand being able to solve it! And the question of the superficial area of a globe eighteen inches in diameter proved a still worse stumbling-block. The thousands of unsuccessful candidates did not, however, give up all hope. returned to their studies, and will try again at the next examination, and again and again, until they either pass or die of old age. At one recent examination there were three successful candidates from one village. One of these was a boy of fourteen or fifteen. Another was an old man of nearly eighty years, who had been trying to pass at each year's examination since he was a boy! The whole village was wild with enthusiasm over his final success at his sixty-first trial; although the mandarin who conducted the examination declared he was not really entitled to pass, but was allowed to slip through because he had been trying so long, and there was danger that he would not live to attend the next year's examination.

Examination Halls.

Despite the trifling character of these examinations, from a western point of view, at least so far as mathematics and sciences are concerned, they are really formidable ordeals to the candidates who undergo them. At the examination halls at Foo-Chow, for example, there is over the gate a Dante-like inscription, proclaiming the hopelessness of entry there by any one who is not a diligent scholar. A little distance inside this forbidden portal is another gate, through which entrance is had to a passageway divided down the centre by a stout high picket fence which separates into two streams the crowd of persons entering. As they pass an open window the name, family, age and place of resi-

dence of each are recorded, and to each one is given a slip of paper on which is written the number of the passageway and cell he is to occupy for the next three days and nights. He is then hurried along through an archway under another large building occupied by the Literary Chancellor and his assistants, who pass to each candidate blank paper of a fixed size and ruling, used only in these examinations, on which he is to write his essays. Under guard of officers all are hurried along a broad uncovered passageway from which over a hundred alleys run off on either side at right angles. Each of these alleys is about three feet wide, and on one side is a plain dead wall eight feet high, The cells are about seven feet high. toward which each cell faces. four feet wide and three feet deep, and are entirely open in front Two or three boards whose length is some four inches greater than the width of the cell are made to slide into grooves on either side; one of these being pushed back against the inner wall of the cell forms a seat for the scholar, facing outward. The other board is slid in toward him at a height convenient for him to write upon, and forms his desk. The cells are otherwise entirely bare; invariably very dirty, and almost as hot as ovens in the summer time, which is when the examinations are held.

Into such quarters eight thousand or nine thousand persons are crowded for three days and nights. Then they are let out for a recess of three days. A second confinement of three days and nights follows: then a second recess, and finally a third confinement, which concludes On entering the second time each one draws new the examination. numbers for his cell and alley, care being taken that a candidate shall not occupy the same cell or passageway he was in before; and a similar change is made the third time. Near each of the four corners of the barracks watch-towers are erected and soldiers placed on duty there with instructions to shoot any one who may attempt to communicate with persons outside the walls. There is in fact an outer wall about twenty feet from the inner wall, which would seem to make communication impossible, but the people must be duly impressed with the determination of the officials to have the examinations conducted in all

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fairness. Notwithstanding this seeming effectual scrutiny, there are ways enough devised by the crafty to get their essays passed upon favorably. Each student must supply himself with provisions, candles, fuel and bedding, or else he must go without such comforts until the three days have passed, unless it may be that some boiled rice is distributed by the authorities, as is sometimes done. It is by no means an unheard-of thing for candidates to die in their cells, sometimes from exhaustion, sometimes from the bites of venomous serpents, and sometimes from wounds deliberately self-inflicted, in despair of getting through the examination.

The Examinations.

When all the candidates are properly seated in their respective closets, the themes for the essays and poems are given out, and the student then has his first intimation concerning the subject upon which he is to write. The first sets of questions are taken from the Four Books of the Chinese classics. As the essays are finished they are taken for the first examination to a company of literary men whose duty is to determine not the merit of the essays, but simply whether the rules for writing have been observed. If any of these rules are violated the paper is posted in a public place, and the merit of the essay is not considered. That ends for that year the chance of that poor fellow, however good his composition may be. Such as pass this examination as to form and appearance are then transcribed in red ink. a large number of professional copyists being employed in this part of the work. This is done to prevent any possible communication by marks, blots or omitted spaces, with the examining commissioners. copies and originals are again carefully examined by two persons as proofreaders, to see that they have been truly reproduced. The copy in red ink is then sent to the twelve higher literary critics, who examine it each in turn, and as each one reads he places his verdict upon the paper in a small red ink circle upon the top of the roll, or lays it aside if he does not approve. Those marked with the red circles are sent to the prefect. and as each one is handed to him a drum (called the recommending drum) is struck once by him. These essays are then passed to



Canton, China-Barber Carrying his Outfit.

examining commissioners who have come from Peking. Each is read carefully and distinguishing marks of excellency are placed upon each. This method is pursued at each of the three sessions, and at the end an immense collection of essays and poems is on hand to pass the scrutiny of the official examiners, who do not leave the inclosure until the papers are all examined and marked. The Governor is allowed to come out ten days after the examinations have closed; the others must remain prisoners until their work is completed. Large rooms are provided for their occupancy—food, etc., being brought to them by attendants, but nothing from outside the inclosure.

When the question of the successful candidates is determined, their names are written in large characters on a paper which is put up on the "Drum Tower," some thirty feet from the ground, and a great crowd soon assembles in the street in eagerness to know the result. The successful candidates are officially notified some days later by each receiving a large piece of red paper with the name and rank in the examination written thereon. Congratulations from the officials follow, and an invitation to a feast. The examinations described are for the second, or master's degree. Those for the third, or doctor's degree, are more rigid and exacting, and are held at Peking. But all who pass any of the three examinations form a class apart from the rest of the nation, a ruling class, superior to their fellows in social rank as well as in politics and religion.

Chinese Newspapers.

China, as everybody knows, was the birthplace of the newspaper press. The official *Peking Gazette* is commonly reckoned the oldest paper in the world; but it was not the first. There was, according to Chinese history, a flourishing paper in Nanking, with the largest circulation in the Empire, years before the *Peking Gazette* was started. The *Gazette*, it may be mentioned, is still printed off solid blocks on which the characters are separately carved, which mode is generally followed in Chinese printing. The modern newspapers, however, which are all situated in the treaty ports, are more after the style of English journals, whose manner they try to imitate in some respects.

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The most influential native paper, perhaps, is one printed in Shanghai, and owned and managed by foreigners. There are also some really enterprising and well-written papers in Hong-Kong and Canton, and an English firm has subsidized another in Tien-Tsin-in the interests of British trade presumably. There is a striking want of originality in the titles of Chinese newspapers. For instance, the two Shanghai morning papers, the Shen Pao and Hu Pao, both mean the "Shanghai News:" in Tien-Tsin the Shi Pao means the "Daily News:" the Yuet Pao, in Canton, the "Canton News." Every paper has the word "Pao" affixed. All these papers are printed from movable type which are set up in a long stick; and to see a Chinese compositor setting up is a His case flanks him on three sides, and slopes from the ground to the height of about five feet. The type boxes number hundreds, and even then he has to have recourse to a type-cutter every now and then for some character in the manuscript which he has not got in his case, and which must be cut for him. The Chinese type-cutter is usually a surprisingly expert artificer. The business of a Chinese sub-editor is rendered more lively by the fact that each word in Chinese is a unit in itself, and not made up of letters. His work comprises altering the vocabulary so as to suit his supply of ready-made characters as much as possible, and this is no easy matter when it is considered that the papers try generally to follow the highflown style of the classics, and the writers strive to display their knowledge very often by the use of words of "learned length and thundering sound," much to the disgust of the pig-tailed "sub," who ruthlessly substitutes more everyday language in place of the studied elegancies of the leader-writers.

Freedom of the Press.

Freedom of the press prevails in China to an amazing degree. Indeed, it often becomes mere license, and a means of levying blackmail. A fine revenue is often derived, not from the insertion of "puffs' and advertisements in Chinese sheets, but from keeping personal attacks and impeachments out of print. There is hardly a Chinese paper printed which is not full of gross libels on some one every other day. Here is a neat little trick illustrative of the means sometimes successfully adopted.

by the ingenious Celestial. A Shanghai native paper appeared with a grossly worded libel in its advertisement columns on Mr. Blank. So far there was nothing that any one could be aggrieved at in this. Next day another paper appeared with another advertisement referring to that in the former sheet, and containing a violent attack upon the ruscal who had the villainy to commit such a gross outrage upon so good a man as Mr. So-and-So, whose virtues, real and imaginary, were enumerated at length, thus connecting the blank advertisement with the name of the victim so villified. There was, of course, no redress for this double-barreled libel, for the first advertisement could not be held to refer to the victim, and that in the other could not be considered an attack upon him in any way, but rather a unique and complete vindication of his character.

A certain paper was boycotted in the matter of advertisements by the booksellers' guild—China is the cradle of trades unionism—whose list of new books, with their prices, appeared daily in the other sheets. The injured editor set about taking vengeance, and next morning his paper appeared with the list of books copied from the rival journals, but with the prices reduced fifty and more per cent. The name of the establishment where these bargains—"number one chances," as the Chinaman calls them in the Pidgin-English jargon—could be obtained was. it need hardly be said, fictitious. But the plan worked. Next day the heads of the guild waited on the wily scribe and demanded in wrath the name and address of the advertiser. "Did you pay for the advertisement?" he asked. "No," they replied. "Well, then," answered the editor with dignity, "I decline to give the names of our advertisers, who place confidence in us." The booksellers departed in a rage, and the perplexing advertisement continued, with the result that the book vendors' business was almost ruined, while the would-be purchasers were trying to find out where the bargains advertised were to be obtained. was more than the guild could bear, and in the end they marched in to the triumphant editor, who met them with a smile, and implored him to insert their regular trade advertisement at a high rate. Needless to say, the offending notice promptly disappeared.

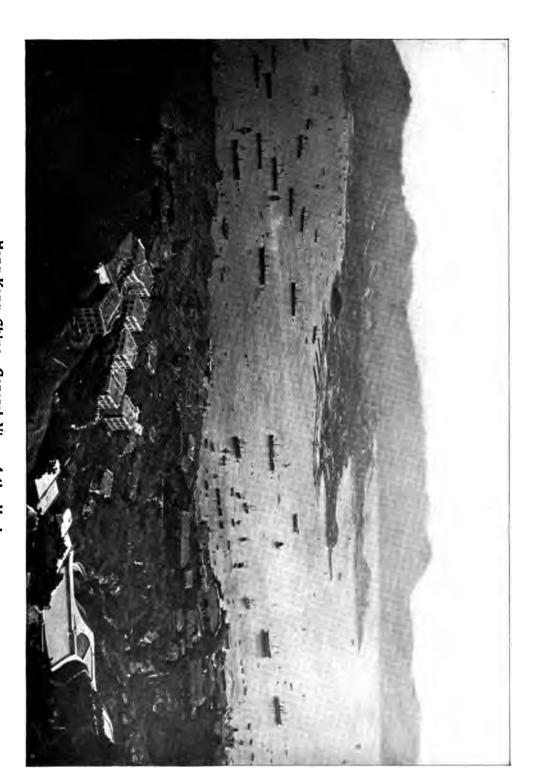
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Architecture.

We are all familiar with drawings of the quaint roofs with their upturned corners, which characterize the architecture of China. The form at once suggests that, as is probably the case, this dominant style of building is a survival of the tent-dwellings of the Tartar people. It is said that when Jenghiz Khan, the founder of the Mongol dynasty, invaded China, in the thirteenth century, his followers, on possessing themselves of a city, reduced the houses to a still more exact counterpart of their origins by pulling down the walls, and leaving the roofs supported by the wooden pillars which commonly bear the entire weight of those burdens. What at once strikes the eye in the appearance of a Chinese city, even of the capital itself, is the invariable sameness Palaces and temples, public offices and in the style of building. dwelling-houses, are built on one constant model. No spire, no dome, no tower rises to relieve the monotony of the scene, which is varied only, so far as the buildings are concerned, by the different colored tiles —green, vellow and brown—which indicate roughly the various uses which the buildings they cover are designed to serve, and by occasional pagodas, reminding us of the faith of the people. In his *History of* Indian and Eastern Architecture, the late Mr. Fergusson suggested, as a reason for this absence of variety, the fact that "the Chinese never had either a dominant priesthood or an hereditary nobility. The absence of the former class is important, because it is to sacred art that architecture has owed its highest inspiration, and sacred art is never so strongly developed as under the influence of a powerful and splendid hierarchy. In the same manner the want of an hereditary nobility is equally unfavorable to domestic architecture of a durable description. feuds and private wars were till lately unknown, and hence there are no fortalices, or fortified mansions, which by their mass and solidity give such a marked character to a certain class of domestic edifices in the West."

Interrupted Development.

There are, however, other factors which have operated even more powerfully than these two in producing this monotonous conformity to



Hong-Kong, China-General View of the Harbor.

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one model, and that is the sterility of the imaginative powers of the Chinese people, and the steadfast conservatism of the race. Just as the arts and sciences, which in the dim past, were acquired from more cultured races in Western Asia, have remained crystalized in the stage in which they received them, and just as their written language has not, like that of Ancient Egypt and Assyria, advanced beyond a primitive phonetic stage, so their knowledge of architecture has been perpetuated without the smallest symptom of development, or the least spark of genius. Even when they have an example of better things before them, they deliberately avert their eyes, and go on repeating the same type of mean and paltry buildings. At all the treaty ports, and notably at Shanghai, there have been reared on the foreign settlement, houses in every kind of western architecture, bordering wide and well-made roads, and provided with every sanitary improvement, and yet, in the adjoining cities, houses are daily built on the original model; streets are left as narrow and filthy as ever, and no effort is made to improve the healthiness of the areas.

It might be supposed that in a nation where there exists such a profound veneration for everything that is old, the people would have striven to perpetuate the glories of past ages in great and noble monuments, that emperors would have raised palaces to themselves as records of their greatness, and that the magnates of the land would have built houses which should endure as homes for generations of descendants. But it would seem as though their nomadic origin haunted them in this also, and that, as in shape so in durability, "the recollection of their old tent-houses, which were pitched to-day and struck to-morrow, still dominates their ideas of what palaces and houses should be." Throughout the length and breadth of China there is not a single building, except it may be some few pagodas, which by any stretch of the imagination can be called old. A few generations suffice to see the stateliest of their palaces crumble into decay, and a few centuries are enough to obliterate all traces even of royal cities.

Past Magnificence Vanished.

The Mongol conqueror, Kublai Khan, whose wealth, magnificence and splendor are recorded with admiration by travelers, built for himself

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a capital near the city of Peking. If any historian should wish to trace out for himself the features of that imperial city, he would be compelled to seek amid the earth-covered mounds which alone mark the spot where the conqueror held his court, for any relics which may perchance survive. Above ground the city, with all its barbaric splendors, has vanished as a dream.

Houses that Perish.

For this ephemeralness the style and nature of the buildings are responsible. A Chinese architect invites damp, and all the destructive consequences which follow from it, by building his house on the surface of the soil; he ensures instability by basing it on the shallowest of foundations, and he makes certain of its overthrow by using materials which most readily decay. The structure consists of a roof supported by wooden pillars, with the intervals filled in with badly-baked bricks. It is strictly in accordance with the topsy-turvy Chinese methods that the framework of the roof should be constructed first, before even the pillars which are to support it are placed in position. But, like most of the other contradictory practices of the people, this one is capable of rational explanation. Strange as it may seem, the pillars are not sunk into the ground, but merely stand upon stone foundations. The weight of the roof is therefore necessary for their support, and to its massive proportions is alone attributable the temporary stability of the building. To prevent an overthrow the summits of the pillars are bound together by beams, and much ingenuity and taste is shown in the adornment of the ends of these supports and cross-pieces, which appear beneath the eaves of the upturned roof. For the most part the pillars are plain, and either square or round, and at the base are slightly cut in, after the manner of the pillars in the temples of ancient Egypt.

Occasionally, when especial honor, either due to religious respect or official grandeur, attaches to a building, the pillars are carved into representations of dragons, serpents, or winding foliage, as the taste of the designer may determine. But in a vast majority of buildings the roof is the only ornamented part, and a great amount of pains and skill is devoted to add beauty to this part of the structure. A favorities

method of giving an appearance of lightness to the covering of a house or temple, which would otherwise look too heavy to be symmetrical, is to make a double roof, so as to break the long line necessitated by a single structure. The effect produced by looking down on a city studded with temples and the palaces of nobles is, so far as color is concerned, brilliant and picturesque, and reminds the traveler of the view from the Kremlin over the glittering gilt-domed churches of Moscow.

The damp from the soil which is so detrimental to the stability of the building, is made equally injurious to the inhabitants, by the fact that all dwellings consist of the ground floor only. With very rare exceptions such a thing as an upper story is unknown in China; one reason, no doubt, being that neither the foundations nor the materials are sufficiently trustworthy to support anything higher than the ground floor. common symbol for a house indicates the ground plan on which dwell-It is one which is compounded ings of the better kind are designed. of parts meaning a square within a doorway. On entering the front door the visitor passes into a courtyard, on either side of which are dwelling-rooms, and at the end of which is a hall, with probably rooms at both extremities. Doors at the back of this hall communicate with another courtyard, and in cases of wealthy families, a third courtyard succeeds, which is devoted to the ladies of the household. Beyond this is the garden, and, in the case of country houses, a park. whole enclosure is surrounded with a blank wall, which is pierced only by the necessary doors. All the windows face inwards. farer, therefore, the appearance of houses of the better sort is monotonous and drear, and suggests a want of life which is far from the actual fact, and a desire for privacy which, so far as the apartments devoted to the male inmates are concerned, is equally wide of the mark. In accordance with Chinese custom, the front courtyard may be considered to be open to any one who may choose to wander in, and a desire to exclude all strangers would be held to argue that there was something wrong going on which the owner wished to conceal. courtyards are decorated with flowers and vases according to the taste of the inhabitants, and occasionally a forest tree arises in their midst, which gives a grateful shade from the heat of the day.

Chinese Furniture.

The rooms, when well furnished, are rather artistically pretty than comfortable. To begin with, the floors are either of pounded clay or of badly made bricks. No carpet, except in the north of the country, protects the feet from the damp foundation, and if it were not for the thick wadded soles of the shoes worn, and the prevailing habit of reclining on divans, and of sitting cross-legged, the result to the health of the people would be very serious.

In the south, these divans are of wood, and in the north they take the shape of K'ang, or stove bed-places. These last are commonly built of brick, and occupy one side of the room. They are made hollow, for the insertion of burning brushwood or coal, which affords warmth to the room generally, and especially to the occupants of the K'ang. Mats placed on the brickwork form the resting-place of the wadded bedclothes, which supply all the furniture for the night which a Chinaman requires, except a pillow.

To us the idea of a pillow is something soft and yielding, which gives rest, and an elastic support to the whole head. To a Chinaman it conveys quite a different notion. A hard, rounded cylinder of wood or lacquer-ware has, to him, a charm which lulls to sleep in an attitude which would be intolerable to Europeans. It supports only the neck, and leaves the head without anything on which to recline. In some parts of country, where women, by the use of bandoline, dress their hair in protrusive shapes, this kind of pillow has, at least, one advantage. After the longest night's rest they are able to rise without the slightest derangement of their coiffures, which thus remain for days, and sometimes for weeks, without renewal.

Unlike their Asiatic neighbors, the Chinese have been accustomed to the use of chairs for centuries. A record of the time when they were habituated to the common oriental custom of sitting on the ground, is preserved in the word for "a feast," meaning "a mat," suggesting the Eastern practice of spreading food on a mat, or a rug on the floor.



Hong-Kong, China-Wellington Street

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CHAPTER IX.

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CHINA—COMMERCE—FOREIGN RELATIONS—ARMY AND NAVY.

S FOR EVERYTHING ELSE in China, a vast antiquity is claimed for the beginning of commerce. In the earliest native works extant, mention occurs of the efforts made to barter the products of one district for those of another, and to dispose of the superfluous

goods of China by exchange with the merchandise of the neighboring countries. The merchants and traders of China have gained the respect and won the admiration of all those who have been brought into contact with them. For honesty and integrity they have earned universal praise, and on this point a Shanghai bank manager, in lately acknowledging a valedictory address, presented to him on his leaving the country, bore the following testimony: "I have," he said, "referred to the high commercial standing of the foreign community. The Chinese are in no way behind us in that respect; in fact I know of no people in the world I would rather trust than the Chinese merchant and banker. . . . I may mention that for the last twenty-five years the bank has been doing a very large business with Chinese at Shanghai, amounting, I should say, to hundreds of millions of taels, and we have never yet met with a defaulting Chinaman."

The first attempt on the part of the English to establish commercial relations with China was made about the year 1635. The result, however, of the expedition was not sufficiently encouraging to induce others to follow suit, and it was not until 1664, after the revolution which displaced the Ming dynasty in favor of the present Manchu line of sovereigns, that any further attempt was made to open communication with China. Amoy was the port chosen at which to establish trade, and it was thence that the first supply of tea was brought to England,

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as is evidenced by the name Té, under which designation our grandmothers knew the leaf.

But the restrictions placed by the mandarins upon British trade along the coast were such that it did not flourish, and eventually it became concentrated at Canton. There, however, the Chinese, true to their colors, threw every obstacle they could in the way of merchants. They appointed one man who alone had the right of trading with them, and in addition to the original duty of four per cent. on all goods, whether exports or imports, they laid a further burden of twelve per cent. on imports and ten per cent. on exports.

Grievances of Merchants.

It was plainly impossible that a profitable trade could be carried on under such disabilities, and in answer to repeated remonstrances the extra ten per cent. on exports was taken off.

which the merchants suffered up to the time of the treaty of 1842 were burdensome in the extreme. They were virtually prisoners in the factory: they were allowed to communicate only with the Hong merchants, who were appointed by the governor of the city, and who were held responsible for all debts incurred, and all irregularities committed, by the foreign merchants. They had imposed upon them eight regulations, framed by the mandarins for their conduct, one of which strictly prohibited the introduction into the factory of European women, guns, spears or any arms, and another of which forbade them to row on the river, or to take any exercise for pleasure outside the factory grounds. Neither were these rules allowed to be treated as dead letters. On the slightest infraction of them the trade was stopped, and sufficient pressure was brought to bear to compel compliance.

Embassies to China.

Twice during this period the British Government sent embassies to China. In 1792 Lord Macartney visited Peking, and had several interviews with the Emperor K'ienlung, who received him with courtesy, and showed every consideration both to himself and suite. But, from a political point of view, the mission proved abortive. The several points

which the ambassador was instructed to urge on the Chinese Government, viz., the authority to open Chusan, Ning-po, and Tien-tsin to foreign trade, the abolition of transit dues between Macao and Canton, and the removal of all illegal taxation on foreign goods, were left in statu quo ante. The civility, however, which had been shown by the Emperor to the mission roused the smouldering hatred of the anti-foreign party, who did everything in their power to drive the foreigners, and especially the English, out of Canton. Lord Amherst's mission, in 1816, had not even the same appearance of success which attended Lord Macartney's. On arriving at Peking, after an unusually tiring and hurried journey, the minister was required to present himself at once before the Emperor. Such a breach of diplomatic as well as of social usage was resented by Lord Amherst, who refused to appear in the imperial presence with the stains of travel and fatigue upon him. Subsequent embassies, from America and Europe, have similarly had to contend with the arrogance and stubbornness of the Chinese. The war waged by England and France, in 1860, had the effect of bringing the Celestials to their senses in a measure, however, and at the present time foreigners are able to engage in trade at the chief ports of the Empire on fairly satisfactory terms.

A Nation of Shopkeepers.

No one would dispute the right of the Chinese to be called a nation of shopkeepers. From the earliest dawn of history they carried on, as their records tell us, a constant trade with the neighboring states; and with the growth of power they built up, with laudable shrewdness and industry, that system of commerce which excited the admiration of Marco Polo, and which at the present day strikes with astonishment the visitors to the treaty ports. On all sides, evidences of flourishing trade and accumulated wealth are observable. The rivers and canals are crowded with junks carrying the merchandise of Europe and of the distant provinces of the Empire to marts, where these may be exchanged for the products of other localities. Centuries before the first ships from Europe reached the shores of far Cathay, the merchants of China had gained for themselves throughout Eastern

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and Central Asia a well-earned reputation for commercial enterprise and ability.

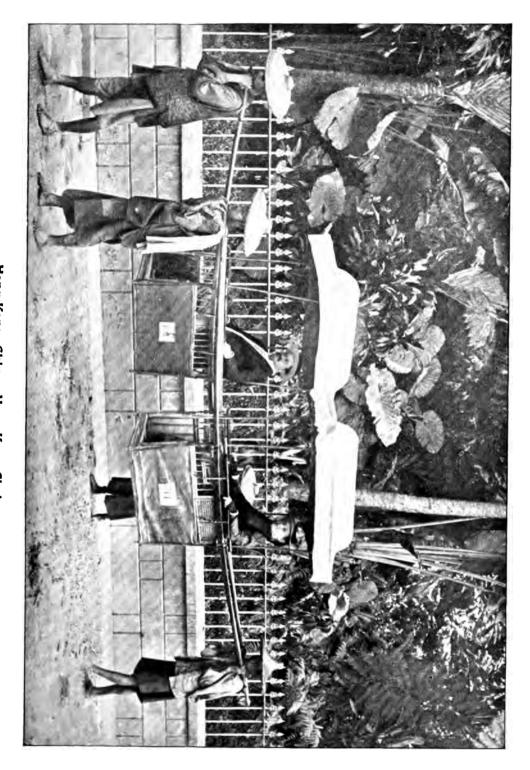
Domestic Industries.

Domestic commerce and manufactures, also, are beginning to arise in China, to compete with foreign importations. The great statesman, Li-Hung-Chang, recognizing that the force China might bring to bear under arms would be no argument against the trained battalions of Europe, has, with the object of ousting foreigners, pursued a policy of encouraging his countrymen to compete with them in the fields of commerce and manufactures. It was affirmed years ago by one of the ministers of the Tsungli Yamun that the best means of getting rid of foreign opium was to grow the poppy in China. On the same principle Li-Hung-Chang and other like-minded mandarins have subsidized steamship companies, and have built factories for the production of cloths and goods which have hitherto been supplied from Europe. the present time the China Merchants' Steamship Company is a formidable competitor in carrying trade between the treaty ports, and possesses the not inconsiderable advantage of being at liberty to trade at any desirable point along the coast. At Lanchow Fu, the capital of Kansuh, a factory has been established for spinning and weaving into cloth Mongolian wool, while at Shanghai a cotton-spinning factory has, until recently destroyed by fire, been for some years in full work. The effects of these institutions have already made their mark on the foreign trade of China, and the probability is that before long a very considerable shrinkage will be observed in the quantities of English cotton goods imported.

Some Odd Articles of Trade.

One of the last objects which would suggest themselves as likely to meet with a ready sale in the China markets would be flints. And yet last year these stones were imported to the value of thirty-one thousand two hundred and thirty-three taels. The uses to which flints are turned by the Chinese are, firstly, in the manufacture of glass, and, secondly, for "strike-lights" in tinder-boxes.

The quaint and very artistic forms into which the Chinese arrange feathers, keep up a constant demand for those of birds possessing



Hong-Kong, China-Hong-Kong Chairs.

CHINA—COMMERCE—FOREIGN RELATIONS—ARMY AND NAVY. 195

brilliant plumage. Kingfishers' feathers, with those of the heron and pheasant, find a ready sale to adorn the theatrical stage, and to add beauty to the ornaments, fans and toys in which Chinese ladies delight. Peacocks' feathers are mainly reserved to add dignity to the hats of those mandarins whom the Emperor especially delights to honor.

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A belief that the skins of rhinoceroses form a good and healthy tonic, gives a value to the tough hides of these beasts in the Chinese markets, where the horns also are readily competed for at prices running up to three hundred dollars each.

A usual ingredient in doctors' prescriptions is a material known as dragon's blood, and no doubt this is believed by the majority of patients to be procured from those mythical animals. In the face of this well-established superstition, it sounds prosaic to explain that dragon's blood is really a dry, resinous substance, which covers the roots of a sort of rattan that grows in Sumatra, and may possibly serve some medical purpose, though as yet it is not found in the pharmacopæia of Europe.

In some cities clepsydras are used to mark the progress of time, and occasionally joss-sticks, which are carefully divided by the astronomical board into periods corresponding to the hours, are kept burning for the same purpose. The advance from these rough contrivances to clocks and watches is as great as that from the native candles to kerosene lamps.

Matches and needles are other items which help to make up the list of imports. In 1892, four million eight hundred and ninety-four thousand six hundred and eleven gross of the first, and three million two hundred and fourteen thousand two hundred and fifty-eight mille of the last were imported. On their first introduction, matches came as a revelation to the Chinese, who were accustomed to nothing more convenient than the flint and steel, and the even more primitive method of getting fire by friction.

Umbrellas.

By an inversion of origin, umbrellas, which were first brought to Europe from the East, are now, by the whirliging of time, reversing their course. The paper umbrellas of the Chinese, which have so striking and

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picturesque an effect, are not such useful protections against the rain as against the sun, and natives are beginning to find out that the cotton and silk umbrellas of European make are more useful and convenient, even though they be a little dearer. Four hundred and thirty-three thousand and ninety-eight umbrellas were laid down at the treaty ports in 1892, and the probability is that they were not only sold but used at those semi-Europeanized places.

Cotton goods, as stated, form the largest item of import into China. Opium is another important item. The quantity of it imported is, however, steadily declining, not because it is used less, but because it is grown and prepared at home. In some provinces the poppy is the chief crop cultivated.

The Silk Industry.

The area in which silk is produced extends over the greater part of the Empire, the exception being the northern provinces, where the cold is too severe either for the growth of the mulberry, or for the existence of the worm. Within this wide area the conditions of the cultivation vary considerably. In the central and southern provinces the mulberry is indigenous, while in Shantung and the neighboring provinces, a kind of oak supplies the place of its less hardy congener. With every variation of food there occurs a change in the material produced; and roughly speaking, the silk may be classed as that produced from the wild mulberry, the grafted mulberry, and the kind of oak tree. spoken of above. The best kind is that produced from worms fed upon the grafted tree; while that grown in Shantung is of a coarse, thick substance, which lacks the smooth, glossy surface of the Nanking But between these extremes there exists an infinite variety of stuffs. materials, and even the four hundred different samples sent from Shanghai to the Vienna Exhibition did not exhaust the diverse products of the country.

The Tea Trade.

The China tea trade seems to be declining, in the face of competition with Japan, Ceylon, India, and other countries. From the four thousand seven hundred and thirteen pounds of tea which were brought

to Europe in 1678, to the two million two hundred and seventeen thousand two hundred and ninety-five piculs exported from China in 1886, the growth in the trade was continuous. Since then there has been a marked decline, and in 1892 the figures stood at only one million six hundred and twenty-two thousand six hundred and eighty-one piculs, valued at twenty-five million nine hundred and eighty-three thousand five hundred taels.

Straw and Wool.

One of the largest items, apart from these two main products, is straw braid from northern China. This most useful class of goods found a place in the market after the opening of the port of Tien-Tsin (1860), and rapidly commended itself to the foreign merchant. From very small beginnings it quickly grew in volume, and in 1877 twenty-five thousand nine hundred and thirty piculs were exported from the northern ports. This quantity increased to eighty thousand two hundred and ninety piculs, valued at two million eight thousand seven hundred and seventy-five taels, in 1890. In 1892 there was a slight increase on these figures, but just as in tea, so in this braid, the Chinese producers have grown careless of the quality which they present to their customers. The inevitable result of this course has followed, and at the present time the elasticity which characterized the earlier movements of the trade has ceased to be observable.

Wool from the plains of Mongolia and the table-lands of Thibet, and tobacco from the southern provinces of the Empire, form considerable items in the list of exports, together amounting in value to two million six hundred and twenty thousand one hundred and sixty-four taels. Arsenic also is produced in considerable quantities in the country, and although the home consumption is larger than might be expected, there is yet a surplus left for the benefit of foreigners.

Like silk, the bamboo is a universal product in China, and so far as the natives are concerned, the multitude of uses to which the shrub is turned justifies its elevation to an equal rank of usefulness with that article of merchandise. Its use is incomparably more general than that of silk, and enters into the life of every being in the Empire, from

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the Son of Heaven to the scavenger in the streets. It grows over the greater part of the country in great profusion, and in a number of varieties, and from the moment it first shows itself above the ground it is forced into the service of man.

China and Wax.

A large item in the export list is chinaware, which, since the suppression of the T'aip'ing rebellion and the reopening of the Kinteh-chin factories, which were ruthlessly destroyed by the rebels, has again been largely manufactured. In the returns for 1892 the value of the chinaware exported is put down at one million eighty-four thousand and eight taels; but this sum represents only the porcelain and earthenware goods carried over the seas, and does not include the ware carried overland into Central and Western Asia. Even at a very early period the markets of Teheran, Samarkand, and Cabul were supplied by the indefatigable Chinese, and the ware which is now manufactured in Persia bears obvious testimony, by its shape and mode of decoration, to its eastern origin. Space would fail to write of all the other items in the trade returns, such as fireworks, curiosities, fans, glass bangles, rhubarb, musk, etc.

Coins and Coinage.

The coinage of China, like every other institution of the Flowery Land, has two aspects—the one that which it professes to be, and the other that which it really is. Strange as it may seem, the Chinese have only one coin, which is known to them as ch'ien, and to us as cash. In value a cash professes to be about one-tenth of a cent, but as a matter of fact it varies in almost every district, and it is not at all uncommon to find two kinds of cash current in one neighborhood. In some parts of the country people "go to market with two entirely distinct sets of cash, one of which is the ordinary mixture of good and bad, and the other is composed exclusively of counterfeit pieces. Certain articles are paid for with the spurious cash only. But in regard to other commodities this is a matter of special bargain, and accordingly there is for these articles a double market price." Independently, again, of the confusion arising from the use of genuine and counterfeit coins side by





Hong-Kong, China—Mandarin.

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side, is added the uncertainty due to the system of counting. A hundred cash means varying numbers, other than a hundred, which are determined by the usage of each locality.

Ancient Forms.

Imperfect and undeveloped though it is, the coinage of China has a very long ancestry, and can trace its descent from about 2000 B. C. One of the earliest shapes which the coins took was that of a knife, no doubt in imitation of the real weapon, which was early used as a medium of exchange. These knife coins originally consisted of the blade and handle, the last of which was terminated in a round end which was pierced in imitation of the article which they were intended to represent. By degrees the blade became shortened until it entirely disappeared. The handle next suffered diminution, and eventually the round end with a hole in the centre was all that was left, and it is that which is perpetuated at the present day in the modern cash.

Measures and Weights.

The principal measures and weights of China are these: One picul = 100 catties; one catty = 16 taels; one tael = 10 mace; one mace = 10 candereens; one picul = 133½ lbs. avoirdupois; one ton = 16 piculs, 8 catties; one cwt. = 84 catties; one lb. avoirdupois = 12 taels, or three-fourths of a catty; one tael = 679.84 grains troy; one chang = 10 Chinese feet or covids, and is fixed by agreement at 141 inches. A covid therefore equals 14.1 inches; one foot equals 8 tsun, or Chinese inches. A dollar is usually estimated at 7 mace 2 candereens, but in paying large sums 717 taels are equal to 1000 dollars. In paying duties 11 to 13 per cent. must be added for the loss in melting the dollars. A tael equals 1.39 dollars, but a mace in small amounts is calculated at 14 cents.

The Chinese Army.

The military calling enjoys in China less consideration than any other occupation whatsoever. The "wu-kuan" (military official) stands behind his colleague of the civil service. Promotion is by favor. Any sort of scientific training, even Chinese, is not demanded of an officer; the higher posts are sold, the lower awarded to friends and relations.

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Few even know anything of practical service, except possibly in the old-fashioned Chinese corps. Add to this that the principle rules in China that every Chinese who has passed his examination in the classics is fit for the highest posts in the administration, be it in the army, in the navy, or on the bench of justice; and so the highest posts in the army may come to be filled by officials who know absolutely nothing of war.

European Methods.

The main object of military reform in China has been the defense of the capital and the approaches thereto, the necessity for which was brought home to the court by the Anglo-French expedition in 1860. When the Taeping rebellion was finally crushed, the Ever Victorious Army, with which the name of General Gordon will always be identified, was disbanded, and the viceroy Li Hung Chang took into his pay a considerable number of these disciplined and experienced soldiers, who had taken their part in a succession of remarkable achievements. When Li Hung Chang was transferred as viceroy from Kiangsi to Pechihli, he took with him these men as a sort of personal bodyguard, and with the avowed intention of organizing an army that would bear comparison with European troops, and that should render Peking secure against foreign insult and attack. He has been engaged on this task for nearly twenty-five years, and if he has not attained perfect success he has at least deserved it. At the commencement this force numbered about eighteen thousand men, composed partly of Gordon's old soldiers, partly of drafts from the Green Flag army raised by Tseng Kwofan for the siege of Nankin, and partly of Taeping prisoners, and it was known as the Shen-che Ying, or Divine Mechanism army, which meant in plain language that it was armed with rifles. After the Franco-German war the viceroy took into his service several German officers, of whom Major von Hanneken, whose name has of late been frequently mentioned, was perhaps the chief; and these officers devoted themselves with untiring energy and zeal to the conversion of what was not unpromising material into a regular army of the highest standard. The training of this force has been carried on with the greatest possible secrecy at Kalgan and other places, and the few regiments employed at Tien-Tsin and in the



Taku forts were drawn from it only after they had been subjected to a severe preliminary training. Of the main body no European officer, except those serving with it, has had any opportunity of forming an opinion, but it is known that the Black Flag army, as it is now called, of the Viceroy Li Hung Chang is divided into the three branches of infantry, cavalry and artillery, and that it numbers about fifty thousand men with the colors. In addition to that total it is said that there are as many more reserve men who could be called up whenever required. The infantry are armed with Remingtons, the cavalry with Winchester repeating carbines, and the artillery have Krupp's eight centimetre field—pieces.

The total strength of the Banner army is stated to be not less than three hundred thousand men, distributed as follows: one hundred thousand in Peking, twenty thousand scattered throughout China, in cities like Canton and Nankin, and one hundred and eighty thousand in Manchuria.

Lack of Cavalry.

China will probably never possess a cavalry in the European sense of the word. In the first place there exists no suitable supply of horses. The Mongolian pony is possessed of endurance for long marches, but is much too light, and is only thirteen to fourteen hands high. The supply is sufficient, and every ten years the old material is renewed. governor-general either pays the commanders a certain sum total for which these have to furnish the remounts, or else he provides them himself by means of a commission dispatched to Mongolia to buy ponies. The commanders of camps are allowed a fairly high sum for the fodder, amounting in Chihli to fourteen shillings per horse monthly. way the cavalry remains as it was, an agile infantry, which, from a Chinese point of view, possesses the enviable advantage over its brothers in arms of being able more promptly to place a comfortable distance between itself and the enemy when necessary. They are armed with Winchester carbines; in a fight they do not dismount to fire, but the division rides in single file, one behind the other, in an extended circle; then each rider fires off his rifle as he passes before his turn comes

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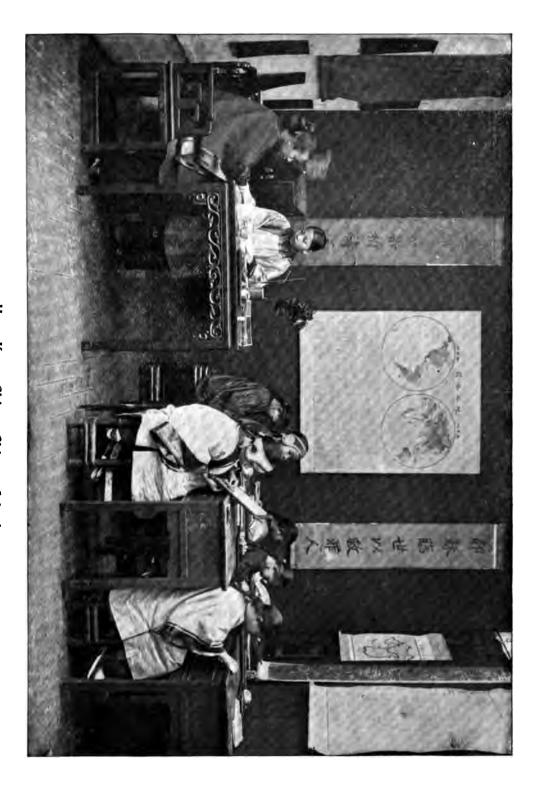
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around again. Any idea of manœuvring is non-existent. This cavalry is totally worthless for scouting purposes, chiefly on account of the untrust-worthiness of the men. The Manchu cavalry in the interior is said to consist of forty thousand to fifty thousand riders; on the coast provinces there is no trace of them. The heavy artillery is the favorite weapon of the Chinese; evil tongues say because it makes the most noise. This branch is by far the best organized, although, of course, in no way comparable with that of Europe, and for this simple reason, that the working of artillery demands science, experience, and study far beyond anything of which the Chinese are yet capable.

The Navy.

The Chinese fleet has grown considerably in the last fifteen years. The largest vessels were built in European yards, but the imperial arsenal at Foochow has produced torpedo cruisers, gunboats, and dispatch vessels. The fleet is divided into the North Coast Squadron, the Foochow Squadron, the Shanghai Flotilla, and the Canton Flotilla.

The North Coast Squadron consists of four barbette seagoing armor-clads, two of seven thousand two hundred and eighty tons, and two of two thousand eight hundred and fifty tons; one turret ship of two thousand three hundred and twenty tons; three deck-protected cruisers, two thousand three hundred and two thousand five hundred tons; four torpedo cruisers, a torpedo flotilla, and eleven gunboats from three hundred and twenty-five to four hundred and forty tons. Foochow Squadron consists of ten cruisers of from one thousand four hundred to two thousand four hundred and eighty tons, three gunboats, nine dispatch boats, and three revenue cruisers; the Shanghai Flotilla of an armored frigate, two thousand six hundred and thirty tons, a gunboat, six wood floating batteries, and three transports; and the Canton Flotilla of three deck-protected cruisers and thirteen gunboats. naval strength of China may be summarized as follows: Battle ships, one first-class, one second-class, three third-class; nine port-defense vessels; cruisers, nine second-class, twelve third-class, and thirty-five lower; torpedo boats, two first-class, twenty-six second-class, thirteen third-class, and two smaller boats.



Hong-Kong, China—Chinese School.

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CHAPTER X.

COREA.—THE KINGDOM OF COREA.

OREA IS FIRST mentioned in Chinese history about 1122 B. C., as then giving refuge to the Viscount of Ke, and ever since that time it has been regarded as belonging to the Chinese Empire. Corea, or Chosen, as the natives prefer to call it, is separated from Japan

on the east by the Sea of Japan, and on the west it is separated from China by the Yellow Sea. The Chinese Empire bounds it on the north, and the greater part of Corea forms a peninsula extending southward. This little "bone of contention," on the part of China and Japan, proves to be a good-sized point of land, two and a half times as large as Scotland, and, according to the statement of natives, is about a thousand miles in length, and four hundred and sixty miles in breadth, containing an area of about seventy-nine thousand square miles.

Mountains.

Corea may emphatically be designated a mountainous country. There is one principal range which extends from north to south through the entire length of the peninsula. There are several individual peaks in the eastern section that have attained prominence, and are well-known to European navigators; among these, Hien-fung and Tao-kwang are probably the highest, although their greatest elevation is only eight thousand one hundred and fourteen, and six thousand three hundred and ten feet, respectively. Throughout the entire length of the peninsula there is no valley which could be called a plain, for even the depressions between the mountains are rugged, and one French missionary has compared the surface to the appearance of the ocean during a severe gale. In the western part of the peninsula, west of the main range of mountains, there are irregular spurs, but none of great length or great height.

Rivers.

As may be surmised from the mountainous character of the country, there are numerous rivers and streams. The boundary line in the north is marked by two of the most important, Ya-lu-kiang and the Mi-kiang. We may form some estimate of the size of Corean rivers from the fact that the Am-no-kang, or the river of the Green Duck, empties into the Yellow Sea by three distinct mouths, having received numerous affluents in its course. The Mi-kiang, which the Coreans call Tu-man-kang, also has a great many tributaries and is half a mile wide at its mouth, at Hung Chung it is three hundred yards wide, and is about twenty feet deep in the centre; its current has been estimated at one and a half knots an hour. The largest river that flows into the Sea of Japan is the Nak-tong-kang, and in the west there are three that deserve mention, the Keum-kang, the Hang-kang and the Tai-tang-kang.

Climate.

The climate of Corea is naturally rendered humid by its peculiar location. While it is less variable than the neighboring continent, its temperature is lower in summer and higher in winter than is found in Europe under the same degrees of latitude. Among the mountains on the eastern coast the climate is inclement, but in the southwest and in the valleys of the southern provinces, it is mild, which is attributed to the influence of the monsoon, a tropical trade wind peculiar to the Indian Ocean, which blows in one direction half the year, and in a directly opposite direction during the remaining half.

Agriculture.

Among the articles of cultivation are to be found almost all the fruits of central Europe, though the humidity of the climate renders their growth less perfect. The lotus and the watermelon are regarded as the best. Potatoes are not generally cultivated owing to the fact that they have been introduced but recently, and are still under an interdict of the government. This is to be regretted from the fact that the peninsula is frequently visited by famine, which might be in part prevented or ameliorated by the cultivation of the potato. In the southern provinces the soil is fertile, and produces tobacco, wine, rice and cotton. The

leading exports are excellent cotton fabrics, tiger skins, oxen, ginseng, which is a medicinal plant of great virtue, and is highly prized among the Chinese.

Minerals.

The mineral resources of Corea are said to be unusually great, but of little use to the Coreans. Gold, silver, copper, iron and coal are all to be found in abundance, but gold mining is strictly prohibited; the copper mines are neglected, and copper is imported from Japan. The use of coal is not general, being confined to certain districts only.

Political Divisions and Towns.

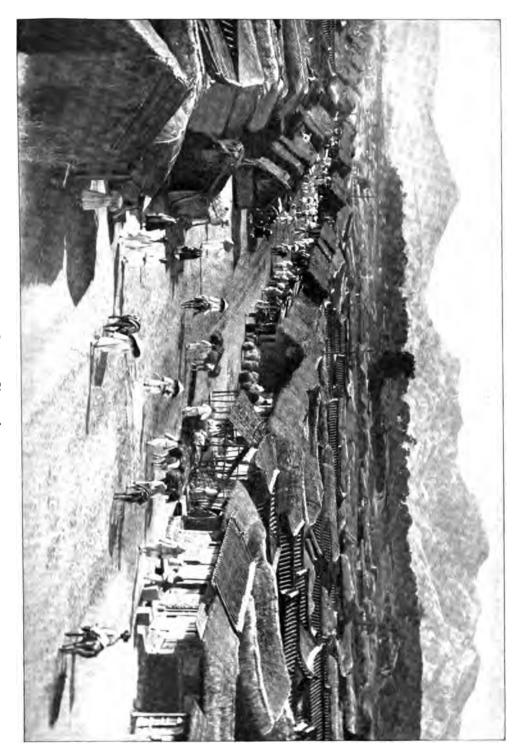
Corea is a kingdom divided into eight provinces, three of which, Ham-kieng, Kang-wen, and Kieng-sang, lie on the eastern side of the peninsula; and the other five, Pieng-an, Hoang-hai, Kieng-Kei, Tsiongtsieng, and Tsien-la extend along the western coast. Each of these provinces contains a number of walled towns, among the most important of which may be mentioned Seoul, the chief town of Kieng-kei, situated on the Hang-kang river; it is the capital of the kingdom and therefore the permanent residence of the Court. The town is surrounded by massive walls, both high and thick, and are fifteen miles in circuit. Among the other towns of note are Ham-heng, Kieng-wen, Mousan, and Some of the provinces have as many as fourteen walled towns, which affords an idea of the extent to which the country is populated. Chemulpo is the chief trading seaport, situated on the western coast of Corea; it is the residence of the British Consul, and is also the station of an English religious mission. The missionary buildings are a church, schools, and a parsonage.

The King.

Although the King of Corea is but a vassal of the Chinese Empire, he is an absolute monarch within his own country, and holds in his hands the power of life and happiness of his subjects, who pay him not only ceremonious but almost divine honor. For hundreds of years the most rigid rules of court etiquette have been observed; for instance, it is regarded high treason for the person of the king to be touched with any weapon of iron; and, rather than submit to the use of the lancet, a

former king allowed himself to die of an abscess which might have been relieved by the simple surgical instrument. Every one who enters the presence of the king, when sitting in state, must fall prone before the throne. If the body of a subject be even accidentally touched by the king's hands, the one so honored must ever after wear a badge of commemoration. It may easily be seen how difficult of access is the King of Corea, and while he does not come in contact with the poor of his realm, he, nevertheless, provides for all their wants, and never fails to have a long list of applicants for personal aid. No int reference is tolerated, even in the slightest particular, and, should any be offered, it would be regarded as treason on the part of the nobles. The royal palaces are unworthy of their name, being but poor structures compared with the modern idea of what a king's palace should represent. The present King of Corea is Li H'oung, who succeeded King Khoul Khong in 1864. His majesty is nearly forty-three years of age, having been born on July 25, 1851; he is married to a noble lady of the Min family. The king is represented as a well-meaning, inoffensive man, but not mentally strong, and report says he is completely under his wife's influence, who wields considerable power. The hereditary prince was twenty-one years of age in January, 1804. The titles of the king are numerous and inflated, considering that they are applied to a Hermit King; "Son of Heaven," and "King of Ten Thousand Isles," signify a power and grandeur which seem scarcely fitting when we reflect that his majesty requires the consent of China for his accession to the throne, and for the power to name his successor, besides being obliged to pay annually a heavy tribute. Demorest's Magazine gives the following accurate description of the Oueen of Corea:

"The Queen of Corea is now forty-four years of age, being just one year older than her husband. She is of medium height, and her form is slender and straight. Her manner is pleasing—and she is always described as 'every inch a queen.' She is by no means badlooking. Her face is long, and every line of her features beams with intelligence and vivacity. She has a high forehead, a long, slender, aristocratic nose, and her mouth and chin indicate determination and



Corea—Chemulpo.



Her cheek bones are high, her ears are small, and her character. complexion is the color of rich Jersev cream. Her evebrows are after the approved style of Corean beauty, the hairs having been pulled out, so that they form an arched thread of black over her eyes. almond in shape, and they fairly snap with life. They are keen, business-1 like eyes, and they see everything—being intellectual, rather than soulful. The Oueen's hair is jet black. It is parted in the middle, is combed perfectly smooth away from the forehead and brought down over the ears, and rolled in a low coil, which rests on the nape of her neck. Here it is fastened with hairpins of gold or of silver, each a foot long and as big around as your finger. The Queen has a good mouth, full of well-formed, large teeth; and when she laughs—which is quite often —she shows the upper ones. The Queen has a large wardrobe, the dresses of which she changes frequently. During her mourning for the Oueen Dowager she was dressed for weeks in a white silk gauze, which is the color for mourning in Corea. She is not fond of jewelry. hands, which are long, thin and shapely, never sparkle with diamonds; her only rings are heavy gold bands, and she always wears these in pairs, two rings on one finger. She wears neither bracelets nor necklaces. and her clothing is more like that of a retiring woman of the West than that of the Queen of the most gorgeous oriental Court of the world. Her feet are clad in Corean shoes of the softest of skins, finely embroidered, and more like slippers than shoes. She carries a diamondstudded American watch; and, as is the custom among the Corean women, she is by no means averse to a smoke. She does not, however, affect the long-stemmed Corean pipe, with its bowl of silver or brass, but prefers a cigarette; and I was told at Seoul that she orders her cigarettes from the United States, and smokes them quite freely."

The Government.

The government, as has been intimated, is an absolute monarchy, at the head of which is the King who holds the reins, but who is assisted by three ministers, in whose power the government may be said to be vested: these are seng-ci-tsieng or the admirable councillor; tsoa-ei-tsieng, or the councillor of the left; ou-ei-tsieng or the

councillor of the right. These three ministers are also assisted by six judges called pan-tso, and each judge has his own substitute or tsam-pan and also his own adviser or tsam-ei. The six judges are: ni-tso, ho-tso, niei-tso, pieng-tso, hieng-tso, and kong-tso, and their respective duties are: (1) charge of the public offices and employments; (2) taking of the census and assessing of the taxes; (3) charge of religious and official ceremonies; (4) the war department; (5) superintending the criminal courts; (6) charge of the public works and commerce. In the royal palace there are three scribes, called sug-tsi, whose duty it is to keep a daily record of all the words and actions of the monarch. Besides all these functionaries, the eight provinces are each controlled by a governor, who is himself dependent upon the ministerial council; these eight provinces are also subdivided into three hundred and thirty-two districts, and each of these is subject to a separate mandarin. One can scarcely conceive of a more complex system of government than that of Corea-literally a wheel within a wheel, rendering it almost impossible for the slightest act of disloyalty or of crime; it is natural that one should wonder at the necessity of a criminal court, unless it be found to verify the schoolboy adage that the boys who are most closely watched give the most frequent offense.

Language.

The language of the Coreans is Mongolian in origin; it belongs to the Turanian family, and possesses all the grammatical features of the other Turanian tongues. Their alphabet consists of fourteen characters, corresponding to the European consonants, k, l, n, r, t, m (or b), p (or b), ng (sounded like the nasal n in uncle), ts, tsh, kh, th, ph (not f, but p aspirate), and h. There are also eleven vowels, which by composition produce thirteen diphthongs. The lines are written longitudinally, the same as the writing of the Chinese, the characters running, syllable by syllable, from top to bottom of the page. The vocabulary of the Coreans is naturally largely intermixed with Chinese terms, but even these are subjected to the variations of the Corean declension. The grammar of the language is more complex, in some respects, than the English, particularly in the use of the noun and the verb, the former

having nine cases, and the latter having a causative, a conditional, an interrogative, and an honorific form; the latter is used only in speaking of or to dignitaries; and, indeed, so rigidly is this observed that there is a slight variation for each degree of dignity maintained by the official The Coreans sadly neglect the study of their own tongue, which accounts for the fact that the conversation and the literature of the educated classes are all in the Chinese language; the Corean pronunciation of the Chinese language, however, is so peculiar as to be unintelligible to the Chinese themselves. Very little remains of the literature which at one time was, no doubt, very extensive. When Kang-hoa was captured in 1866, Admiral Roze discovered one library containing at least four thousand volumes, beautifully covered with crimson and green silk, which had evidently been preserved with the greatest care. One volume, in particular, has been described by the writer as consisting of a number of marble tablets which were united by hinges made of gilt copper. The tablets were separated and protected by scarlet silk cushions; the letters were in gold and were incrusted on the marble. All this care and expense gives evidence that there was a time in the remote past when the Coreans devoted considerable attention to their language and literature; at present, there are but disconnected fragments of poetical collections, nursery tales, and romances. The sacred books of Confucius have been translated into the Corean tongue, and it is regarded as a crime to change a word without the sanction of the government. The missionaries have at all times urged the study and the preservation of the Corean language, and have themselves composed a number of works for the encouragement of the natives.

Educational System.

Notwithstanding the fact that the Coreans neglect their native tongue, they hold education in high esteem, and follow the example, as well as the literature, of China. It is necessary for all public officials to pass examinations at specified times, but the candidates are given the greatest liberty in their preparation, being allowed to pursue any system, and to attend the instruction of any teacher, the examiners being partic-

THE KINGDOM OF COREA.

ular only as to the results of the examination, and caring little for the methods. Once a year an official examination is held in the capital, which is attended by applicants from all the provinces in the kingdom; these examinations are conducted somewhat similar to our civil service examinations. After an official examination is over, the successful candidates celebrate the occasion by putting on a robe indicative of the new title attained, and, accompanied by music, they ride on horseback to the residences of the examiners and the state officials. Custom also requires a burlesque celebration of an initiation, during which the face of the novice is spattered with ink and then sprinkled with flour. These official examinations secure three separate degrees, but in order to obtain the highest, it is not necessary for the applicant to pass the first and the second. Great stress was formerly laid upon these degrees and the necessary examinations, but within the last century the system has degenerated, and it is not an uncommon event now for persons to purchase a degree instead of passing the customary examination. It is a matter of surprise to learn that in this far-off peninsula a regular university system of education is pursued; especially is this the case with the middle class, who regularly devote themselves to the special branches needed in the conduct of public affairs. There is a school of science, the koang-sang-kam, which is devoted to astronomy and associated branches; the ei-sa, which is a medical school subdivided into two

middle class, who regularly devote themselves to the special branches needed in the conduct of public affairs. There is a school of science, the koang-sang-kam, which is devoted to astronomy and associated branches; the ei-sa, which is a medical school subdivided into two branches, one for royal and one for public service; the sa-tsa-koan, which is a school of recorders who are taught to preserve and classify the archives of the kingdom, also to prepare the official reports to be sent to the Chinese capital; the to-hoa-si teaches the construction of maps; the nioul-hak is the school of law, and discusses the penal code; the kili-sa prepares clerks for positions in the department of public works, and the hem-nou-koan to which is intrusted the care and regulation of the hydraulic clock that belongs to the government. One of the duties of the to-hai-si is to paint the portrait of the king, and this is placed in the royal gallery after the death of the monarch. It is seen from the above divisions and their respective duties, that the system is very similar to the modern university, except the fact that the



Corea-Seoul, Main Gate of the Palace.

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Corean schools are subject to the authority of the government instead of being a private enterprise, as is the modern university.

Religion.

The Corean religion since the fourteenth century is principally the doctrine of Confucius, but previous to that the religion was Buddhism, introduced into Corea as early as the fourth century. missionaries have made some progress in establishing their religion. In 1877 it was claimed that fifteen thousand two hundred Coreans had The Confucianism which is now the professed the Catholic faith. established doctrine of Corea is almost identical with that of the Chinese. but it retains many of the native popular superstitions. divinities, sia-tsik and siang-tici, receive not only the worship of the people, but public sacrifices are made to the latter, whom they regard as supreme and capable of warding off disease, of producing rain, or of preventing it, if desired. Although the sia-tsik is the patron of the kingdom, he is scarcely known in the provinces; in the capital, however, his temple is regarded as the most sacred. Like the Chinese, the Coreans worship their ancestors and, among the most educated, the chief form of religion consists of ceremonial observances in connection with funerals, the period of mourning, and the tomb. There is a temple dedicated to Confucius to be found in every district; this temple is called kiang-kio, and has an extensive territory connected with it. If the income of the domain is not sufficient to pay the necessary expenses, the public treasury is called upon to supply the deficiency; thus we see that the church, as well as the school, is dependent upon the public funds to support it, at least in part, if not wholly. Although so many centuries have elapsed since Buddhism was the recognized religion. still a few of the large pagodas that were then erected may be seen. The Buddhist monks who may still be found in some of the provinces have no influence or power whatever, except in the province of kiengsang; they have very little learning and their numbers are rapidly diminishing. The Coreans of to-day have retained much of their native superstition; they believe strongly in signs, and guide their actions frequently by what they consider a favorable or an unfavorable omen.

It may rightly be inferred that the country is filled with fortune-tellers of every class and description. The blind, who are supposed to be gifted with special sight, make great capital of their affliction. So great is the number of these sightless prophets in the capital that they have formed a sort of mutual benefit association, and receive legal recognition; the credulous employ these blind fortune-tellers to assist in discovering secrets, in fore-telling future events, and in casting out evil spirits. In the latter process they resort to great noise in order to frighten the evil spirit, which is afterwards caught and triumphantly carried away.

Manners and Customs.

The Coreans are represented as being good tillers of the soil: they, however, subsist principally on fish, thus imitating their neighbors, the Chinese and the Japanese; their greatest delicacy is said to be the dried fin of a shark. The Coreans are tall, broad-shouldered, welldeveloped, but extremely lazy; the men are rather effeminate in character and wanting in bravery, but they are easy-going and amiable. The Coreans are not a warlike race, and prefer to pay an annual subsidy to their neighbors rather than run any risk of being molested by them. The women of Corea hold a very inferior position, both socially and legally; they, however, are not kept in seclusion except among the upper classes. The marriage rite is entirely a matter of form or etiquette; the heads of the families agree upon the terms; the immediate contracting parties have no voice in the matter, and do not even see each other until they meet at the ceremony and salute each other as man and wife. There is little home life or social intercourse between them, even after the ceremony is over; the husband continues to associate with his own sex, and the wife enjoys the society of her female friends. The strong affection which the parents entertain for their children, and the reverence shown by the children for their parents are the best characteristics of this people; like the Chinese, devotion to parents is part of their religion.

There are numerous rules laid down for the conduct of a son to his father; he must write to his father in only the most respectful terms; if he chances to meet the father on the way, the son must immediately show him most humble obeisance; if the father is sick, the son is expected to attend to his wants; should the father be cast intoprison, the son must await him outside; if the father be punished by being exiled, the son must suffer with him by accompanying him; should the father die, the son takes his place as the head of the family, and assumes all the duties of the father towards the rest of the children. One of the greatest duties of the housewife is to preserve the "ancestral fire," and, in doing so, she necessarily experiences all the care and anxiety of a vestal virgin, in her responsibility.

Dwellings and Dress.

The dwellings of the Coreans are not remarkable for architectural skill or beauty; they consist of but one story, and that is most superficial in structure; the materials employed are wood and sometimes clay, and rice straw; the roof is rudely thatched, and the windows are few and imperfect. General poverty prevails among the lower classes; their houses, if such they may be called, are miserable excuses for the term, being usually limited to ten or twelve feet square: the bare earth serves for a floor, which is sometimes covered with a poor quality of mats. The people are accustomed to sitting on the floor in a squatting posture and do not seem to know the use of chairs, for none are ever seen in their houses; their idea of a bed is equally vague, judging from the absence of anything that deserves that name. Straw sandals and stockings are worn by all. The garments of both sexes are of native manufacture, consisting of a coarse cotton cloth in its natural color; the wealthier classes wear a rough quality of silk. The men wear wide pantaloons and a long vest covered with a long, loose over-garment; this long outer covering is worn by the lower classes only on holiday occasions. The rank of the better class seems to be distinguished chiefly by their hats. The national hat is a frame-work of bamboo, covered with an open work of plaited horse hair; the hats are tall and peaked, and the difference in size and shape indicates the difference in the rank of the wearer.

Industry and Trade.

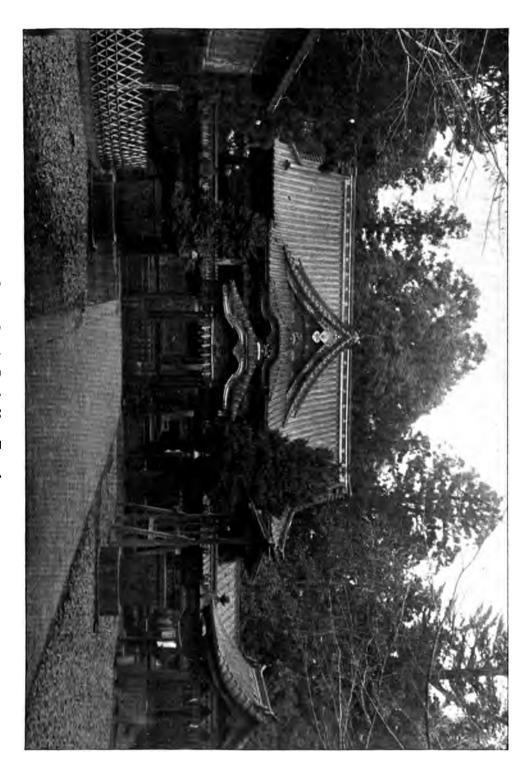
The Coreans, as a race, are proverbially lazy; it is not to be supposed, therefore, that the industrial arts have received much attention

at their hands; they seem to be satisfied in being able to supply their own homely needs by their own labor. There is one art in which the Corean really excels, and that is in the manufacture of fine paper, which is used in a great many ways, both for ornament and for practical purposes. There is very little trade carried on except by means of fairs or markets, one great drawback being the want of currency. A small copper coin called sapeke is the only one used, and even that is little recognized in the northern provinces where a system of barter is still in vogue; this seems almost incredible, yet, when we consider how little intercourse with other nations Corea has had, this state of affairs is not to be wondered at. The condition of the roads does not render traffic possible, and there is little transport of goods, except by porterage, for wheeled vehicles are unknown. Although there are numerous rivers throughout the provinces, yet, such a structure as a bridge that is worthy of the name is scarcely known, except, perhaps, at the capital. main occupation of the Coreans is the cultivation of rice, tobacco, hemp, cotton, and the raising of cattle. While war is a calamity to a nation or country, it sometimes proves a blessing in disguise, and if the present troubles in Corea tend to draw the inhabitants out of their habits of life, and awaken them to the duty of exerting themselves in industrial affairs, what may we not hope for them in the near future?

Foreign Commerce.

The Coreans as a nation have been averse to foreign commerce, and the country well deserves the title of "Hermit Kingdom," which it has received. It certainly seems remarkable that, at the dawn of the twentieth century, so little should be known by European travelers of that large country, over six hundred miles from north to south, and nearly three hundred from east to west, and having a population of at least nine millions, yet such is the case. Even the Chinese and the Japanese ships have been prohibited from landing, although they are allowed to fish along the coast of Pieng-an for trepang, and the vessels ply along the coast of Hoang-hai for herring, but until late years they were prohibited from holding any communication whatever with the native Coreans at sea. Ambassadors are annually sent to Pekin on





Corea, Seoul-Pouls-Han Temple.

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official business, and they have brought back to their countrymen some idea of the western world; but this knowledge, instead of awakening the curiosity and energy of the Coreans, has served rather to make them more exclusive than ever, and they have maintained the most absolute isolation in regard to all foreigners.

The Corean Army.

Whatever may be the present condition of the Corean military affairs we have reason to think that in the past they have been sufficiently formidable to cope with their more numerous and more fully equipped enemies. From the time that Corea is first mentioned in Chinese history in 1122 B. C., it has been claimed as a part of the Chinese Empire; instead of being a connected whole, uniting its forces against a common enemy, it was composed of separate states or provinces which had from time to time risen to importance. In the first century of our era, three only of these had attained any degree of prominence. Corea was submerged in a succession of civil wars, which continued for a thousand years; in the eleventh century the whole peninsula was united into one kingdom by Wang the founder, who established the government by which the country has since been known. In 1392 the present dynasty of Tsi-tsien was established under a Chinese leader, and the system of government then founded is still in power. In 1597 a Japanese monarch invaded Corea with a force of one hundred and sixty-three thousand horsemen and, while the records do not state the exact number of the Corean forces, it is evident that their enemies considered them sufficiently powerful to require so great an army to contend with them. In this conflict the Coreans were assisted by a Chinese cavalry of one hundred thousand. The death of their monarch. in 1598, induced the Japanese to withdraw their forces, retaining as their own the fort of Fusan, and exacting a heavy annual tribute at the hands of the Coreans. Since the year 1636, Corea has not been at war with China or Japan, and has held itself aloof from almost every other nation, not encouraging either travel or commerce. We are dependent chiefly upon the Chinese and the Japanese statistics for our knowledge of Corea, which may be greatly under-rated. The missionaries have possibly given

a state of the state

the most reliable information concerning this hermit kingdom, yet even their accounts are meagre and disconnected.

Corean Navy.

The London Graphic says: "The present struggle between China and Japan shows distinctly how far the Chinese Empire is behind the times. She is still in the throes of preparation, moving with true national slowness, when her smart, little opponent is already at her gates, fully, equipped for the fray. Indeed, Japan has well learned her lessons of European tactics and organization." If China is so far behind Japan in her naval equipment, what must be the condition of the Corean navy? In the present struggle, Corea does not take active part, being only the bone of contention between the opposing nations. In the efforts formerly put forth by American vessels to effect an entrance into Corean ports, the natives have burned the ships, thus compelling the Americans to retire: in no instance is there mention made of a naval conflict. In 1867. the United States sent Commander Schufeldt to communicate with the authorities and, if possible, to remonstrate against the treatment received from the natives, but he was obliged to return without accomplishing his mission. In 1870, another effort was made, this time under Admiral Rodgers, who aimed to reach the capital and to interview the government direct, but the effort was met with the same reception as before, on the part of the Coreans, who would accede to no overtures, and, though the American vessel would have been able to force its way, for political reasons it was deemed best to desist.

Since 1875 the Japanese have succeeded in forming a treaty with the Coreans which allows the former to maintain a representative at the Corean capital, and permits the Japanese vessels to enter three of the Corean ports. From the foregoing we may readily infer that the military equipment of the Coreans is in full keeping with the progress of the country and the natives. It is difficult to realize that any nation should persist in maintaining such complete isolation in this age of progress and enlightenment, especially one so favorably situated for commercial intercourse with the outside world. The student mind cannot but speculate on the past and the future of Corea. Going back to the

earliest date centuries ago, we are led to believe that the Coreans enjoyed a degree of literary culture equal, if not superior, to their What caused the retrogression remains a mystery to be neighbors. solved by more fortunate generations of students and travelers. the future unlock the Corean gates and throw open her ports to civilized Will her people throw off their national stupor as a rejected garment, and, with an energy befitting the enlightenment of the present day, exert themselves to make up for past centuries of inaction and indifference? If it were possible for Corea to throw off her shackles, to assert her independence, who knows but that she might rise to the prominence which her location and resources might well claim for her? Does the optimist see in the present contention between China and Japan, not who shall succeed in claiming possession of the peninsula, but who shall be the first to set her free? Then, indeed, may we hope to see our wildest speculations as to Corea's future realized.

America and Corea.

Notwithstanding the previous unsuccessful efforts of America to enter the Corean ports, she with her customary diplomacy and with the assistance of Chinese influence, succeeded in 1882 in making a treaty with Corea, and in establishing a United States consulate at Seoul. At this time the King of Corea wrote a letter to the President of the United States, in which he declared that although he was tributary to China, yet in the management of his internal and external affairs he was independent. To this President Arthur replied that he was glad to hear this, inasmuch as the United States could enter into treaties only with independent powers.

The Review of Reviews says, in reference to the present war in the East: "Our Government at Washington has possibly missed a great opportunity to minister to the cause of peace and justice, and of progress to the nations. Our influence in China, Japan and Corea is so great, and our position in the very nature of the case is so free from suspicion of self-interest, that anything like an energetic attempt upon our part to act as mediator, and to prevent the clash of arms between our long-time friends, the governments of Japan and China, ought to have been

crowned with brilliant success. We believe that any solution of existing Asiatic difficulties that the United States should declare to be just and right would be promptly accepted by Russia and England, as well as by the Asiatic powers themselves."

The War in Eastern Asia.

The London News thus describes the situation in Eastern Asia, as regards the troops of the two nations engaged in war on Corean soil and in Corean waters: "The conflict recently begun in Corea, and in the Yellow Sea between such considerable military and naval powers as the Chinese and the Japanese Empire, is of much importance. It is manifestly a struggle between the two rival East Asiatic nations—the one continental, the other insular—for paramount control of a peninsula geographically situated between them, hitherto left in a very backward state of civilization. European opinion is scarcely called upon to decide the validity of the Chinese claim to imperial authority over Corea, or that of the Japanese to make their settlements in different parts of the country a pretext for compelling its King to adopt reforms of domestic administration. They must be left to fight

out this quarrel."

The same authority says: "Mr. George Curzon, who has traveled extensively through the East, speaks of two Chinese armies,—namely, that of the Eight Banners, including the army corps of thirty-seven thousand men stationed in Manchuria, the northern province, and the Imperial Guard of Peking, contradistinguished from the "Ying Ping" or territorial army, sometimes named the "Green Flags," or the "Five Camps," consisting of a militia never yet properly organized for war, and of whom about one-third are usually called out, to which must be added certain mercenary troops raised in emergencies, and some Mongolian irregular cavalry.

"On the other hand, Japan has a well organized regular army of seventy-five thousand men, with a reserve of one hundred and thirteen thousand, and a landwehr of eighty thousand armed, equipped and drilled according to the highest standard of the nineteenth century requirement, and moreover economically and honestly administered."



Corea-Pack Bearer, earthenware vessels for sale.

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CHAPTER XI.

THE EMPIRE OF JAPAN.

HE NAME JAPAN IS A corruption of Marco Polo's Zipangu, itself a corruption of the Chinese pronunciation of the native name Nihon. Nihon, or Nippon, means "Land of the Rising Sun." Dai, "Great," is sometimes prefixed. "The realm consists," says Mr.

Stevens, of the Japanese Legation, writing in the *New York Herald*, "of a group, or, to speak more precisely, of several groups of islands lying off the east coast of the continent of Asia. These islands, irregular in shape, and even more irregularly distributed, consist of a main group of four islands, and of several smaller groups scattered in different directions, with here and there solitary islands and islets, posted like sentries about the Island Empire of the Orient.

"The main group consists of four islands. The northernmost is Hokkaido, once known as Yezo. Then comes the principal island, which, curiously enough, is really without a name, although it is sometimes called Honshin, and sometimes Nippon. The southernmost island is Kiushiu, or 'The Nine Provinces;' the one to the east and north of that, Sikoku, or the 'Four Provinces.'"

Between Kiushiu and Sikoku, on the one side, and the mainland on the other, almost completely landlocked, lies that beautiful body of water known as the Inland Sea, itself studded with islands and islets. The islands scattered here and there in irregular array form the most unique and attractive feature. How many there are of these islands no one seems to know exactly—the Japanese themselves say thousands. Many of them are inhabited and in a state of high cultivation, while others, ranging in size from mere rocks to mountainous and precipitous

cliffs, have upon them no human habitations. In many cases fantastically shaped and curiously marked, with those that are inhabited, where picturesque villages cluster upon the shores and the terraced hillsides are tinted with the varied hues and colors of the growing crops, they combine to form a scene of novel and impressive beauty. The sea itself, although occasionally disturbed by storms, possesses at most times all the charms of a quiet lake. It is as if the land had snatched away a part of the stormy ocean, roaring in surly discontent upon its outer coasts, and decking it with these gems, torn from its own bosom, had wrapped it in a soft embrace and lulled it into a gentle sleep.

Formerly the southern portion of Saghalien belonged to Japan, but this was ceded to Russia in 1875, certain of the Kurile Island group being granted in return. The Empire of Japan thus has an area estimated at more than one hundred and fifty-five thousand square miles, and lies between 24° 6′-50° 56′ north latitude, and 122° 45′-156° 32′ east longitude. It is bounded on the north by the Sea of Okhotsk, on the east by the North Pacific Ocean, on the south by the eastern Sea of China, and on the west by the Sea of Japan.

History.

The reputed founder of the present dynasty was Jimmu Tenno, who ascended the throne in 660 B. C. The legendary epoch continues for more than 1000 years, and all Japanese history before 500 A. D., is to be classed as legendary. In 201 A. D., the Empress Jingo is said to have invaded and conquered Corea, and this expedition was followed by the introduction of Corean civilization, the sacred Chinese books Rongo and Senjimon arriving from Corea in 285. In 552 Buddhism was introduced from Corea, and became, forty years later, the established In 624 a Buddhist hierarchy was established by government. Shortly before this direct relations had been entered upon with China. and Chinese civilization was thereafter rapidly assimilated. The system of periods commenced in 646, and from this time onward the national history is clearly traced. During the five centuries which ensue, the people made immense strides in civilization. A complete system of officialdom was organized, under the rule of the Fujiwara family, whose members filled all the chief posts under government, and gave a succession of consorts to the imperial house.

The Shoguns or Tycoons.

The decadence of this family and the growing weakness of the government favored the rise of the hitherto subordinate military class. which, in the person of Yoritomo, created Shogun or Generalissimo in 1192, seized the reign of power. The usurpation of supreme authority by this officer, long known to Europe by the Chinese name of Tycoon. led to the erroneous, but natural belief that, down to 1868, there were two emperors in Japan—one, a Mikado, or "spiritual emperor," who reigned but did not govern, and the Shogun, who really governed, though he paid homage to the Mikado. The next four centuries until 1603 were a period of bloodshed, marked by all the untold miseries of The military fiefs organized by Yoritomo raised up a feudal baronage, who succeeded in making themselves virtually independent of the central power. Even the Buddhist monasteries in many cases became military centres. At one time (1333-92) two puppet dynasties held sway, the north and the south, to one or other of which the feudal The Shogunate, made powerful by Yoritomo, itself fell barons rallied. into abeyance, but the military genius and astute policy of Yideyoshi, who died in 1598, prepared the way for its revival in 1603 by Tokugawa Iveyasu, the illustrious general and statesman who gave a lasting peace to Japan. In 1592 Hideyoshi had directed an expedition against Corea, inflicting a blow on the prosperity of that country from which it has not since recovered. Iyeyasu, victorious over a combination of southern barons at Sekigahara near Lake Biwa in 1600, fixed his seat of government at Yeddo, the "port," situated at the head of the Gulf of Yeddo, and near the embouchure of the rivers which drain the largest Backed principally by the northern clans, he was able plain in Japan. to consolidate his power and found a permanent succession, his descendants reigning at Yeddo till 1868. From being a collection of small scattered villages this place soon became one of the most populous cities in the world. His system was perfected by Iyemitsu, the third Shogun of the Tokugawa dynasty.

The Policy of Exclusion.

It was his policy "To preserve unchanged the condition of the native intelligence" and "To prevent the introduction of new ideas," and to effect this he not only banished foreigners, interdicted all intercourse with them, and extirpated Christianity, but introduced that "most rigid and cunningly-devised system of espionage" which was in full activity at the time of the Earl of Elgin's mission, as amusingly described by Laurence Oliphant. "This espionage," says a recent Japanese writer, "held everyone in the community in dread and suspicion; not only the most powerful daimyo felt its insidious influence, but the meanest retainer was subject to its sway; and the ignoble quality of deception, developing rapidly to a large extent, became at this time a national characteristic. The daimyos, who at first enjoyed an honorable position as guests at the court of Yeddo, were reduced to vassalage, and their families retained as hostages for the rendition of a biennial ceremonial of homage to the Shogun. Restrictions surrounded personages of this rank until, without special permission, they were not allowed to meet each other alone."

The Portuguese, who first landed in Japan in the year 1543, carried on a lucrative trade; but by-and-by the ruling powers took alarm. ordered away all foreigners, and interdicted Christianity (1624), believing that foreigners impoverished the country, while their religion struck at the root of the political and religious systems of Japan. The converts to Catholicism were found to have pledged their allegiance to a foreign power, while their conduct is said to have been offensive towards the Shinto and Buddhist temples; so that in time they came to be regarded as a dangerous and anti-national class whose extirpation was essential to the well-being of the nation and to the success of the political system being organized or perfected by Iyemitsu. The Portuguese continued to frequent Japan till 1638, when they and their religion were finally From this date the Japanese government maintained the most rigid policy of isolation. No foreign vessels might touch at Japanese ports under any pretense. Japanese sailors wrecked on any foreign shore were with difficulty permitted to return home; while the Dutch, locked



Yokohama, Japan-Japanese Cruiser, "Maniwa."



up in their factory at Deshima, were allowed to hold no communication with the mainland.

The Opening of Japan.

Thus the people lived "like frogs in a well," as the Japanese proverb has it, till 1853, when they were rudely awakened from their dream of peace and security by Commodore Perry steaming into the harbor of Uraga with a squadron of United States war-vessels. He extorted a treaty from the frightened Shogun, 31st of March, 1854, and Japan, after a withdrawal of two hundred and sixteen years, entered once more the family of nations. Other countries slowly followed the example of the United States until sixteen in all had obtained the same privileges.

Five ports, Kanagawa (Yokohama), Kobe (Hiogo), Nagasaki, Niigata and Hakodate, were opened to foreign commerce, "settlements" or foreign quarters in these being set apart for the residence of foreigners under the jurisdiction of their own consuls. A limit of travel, extending to a radius of twenty-five miles round these ports, was granted. Foreign settlements were also established in Yeddo (Tokio) and Osaka, these settlements being within the prescribed twenty-five miles limit of Yokohama and Kobe. Obstructions being placed in the way of foreign merchants settling at Kanagawa, the question was quickly solved by their crossing the narrow bay, now filled up, and erecting their "hongs" at Yokohama, a few miles farther from the capital. With the opening of these ports commenced the extra-territoriality system under which Japan has shown herself so restive.

The Fall of Feudalism.

The fall of feudalism was merely accelerated by the arrival of foreigners. For a long time not a few of the most powerful clans, chiefly Satsuma and Choshu, had been dissatisfied with the Shogun's position, and these gladly availed themselves of the pretext now furnished for opposing him. All possible means were taken to involve him in complications with the ambassadors at his court; and to this motive rather than to any hatred of foreigners, are to be ascribed the numerous assassinations which darkened the period immediately prior to 1868. Every weakening of his power was a step gained towards his overthrow and the longed-for unification of the Empire in the hands of the Mikado (Emperor). At length the Shogun resigned; but it was only after a sharp civil war, in the winter of 1867-68, that the power of his adherents was completely crushed. At the outset of the struggle the imperial party were decidedly retrogressive in their political ideas; but before its close various circumstances convinced them that without intercourse with foreign nations the greatness which they desired for their country could not be achieved; and when they got into power they thoroughly broke loose from the old traditions and entered on a course of enlightened reformation.

Recognizing Yeddo as really the centre of the nation's life, they resolved to make it the capital; but the name Yeddo being distasteful through its associations with the Shogunate, they renamed the city Tokio or Tokei—i. e., "eastern capital." Here the Emperor established his court, abandoning forever that life of seclusion which had surrounded his ancestors with a halo of semi-divinity, but deprived them of all real power. The venerable city of Kioto, which had remained the capital since 794, was at the same time renamed Saikyo or Saikei—i. e., "western capital." The daimyos, very few of whom were more than mere weaklings under the direction of strong-willed retainers, resigned their fiefs, and were pensioned by the government. Since 1868 the leading men of Satsuma and Chosu, forming what is called the Sat-cho combination, have held the important portfolios of state. The new period, commencing with the Emperor Mutsuhito's accession, has been named Meiji, "enlightened peace."

An Advanced Policy.

Japan has, during the Meiji period, striven to make her influence felt as a powerful factor in Asiatic politics. Her expedition to Formosa in 1874 to punish piracy, her annexation in 1879, of the Loo-Choo Islands, notwithstanding China's remonstrances and threats, her spirited policy in Corea in 1873, and again in 1882, her conscription law of 1883 and subsequent army reorganization, her development of a strong navy, her coast-defense scheme of 1887, subscribed to liberally by wealthy private individuals, prove her assertive spirit. A rebellion in 1877 of the fiercer Satsuma men under General Saigo was promptly crushed.

In 1887 the negotiations for a revision of the treaties were broken off, owing to an outbreak of popular dissatisfaction with the guarantees demanded by the seventeen foreign powers acting in concert. This breakdown was followed by a distinct conservative reaction in the nation, in no way seriously affecting the steady progress of western institutions, but marking a more cautious attitude and a more critical spirit. spring of 1889 the combination of treaty powers was broken through by the action, first of the United States, and then of Germany and Russia, who formed treaties on their own account, abolishing extra-territorialty and sanctioning mixed residence under certain mild restrictions. These treaties were to come into force in 1890. Mexico, not a treaty power, had also arranged an independent treaty in November, 1888. powers prepared to follow. But a strong opposition having sprung up, the Kuroda cabinet found itself unable to carry out the scheme, and treaty revision was once more shelved. This is the close of the first epoch in the modern history of Japan, following on the heels of the promulgation of a popular constitution, February 11, 1889.

New Japan.

The position in which Japan has been placed during the past few decades is so exceptional that outsiders find great difficulty in forming a correct judgment of her political situation. Instability is supposed where it is really absent, the fact being that no nation's history has been more consistent than Japan's. The sudden change of front in 1868 was deliberate and final, one end having been kept in view all through—the independence and glory of Dai Nippon. So hurried an assimilation as was made necessary by her complete previous isolation was naturally accompanied by numerous minor imprudences and extravagances, the result of ignorance. But the thoroughly patriotic spirit of the nation has triumphed, and her administration is at present in a highly satisfactory condition.

The assassination in 1877 of Okubo, chief of the party whose reforms gave rise to the Satsuma rebellion, was followed twelve years later by the assassination of Viscount Mori, a cabinet minister. This last was not, like the former, a political event, but merely an unfortunate

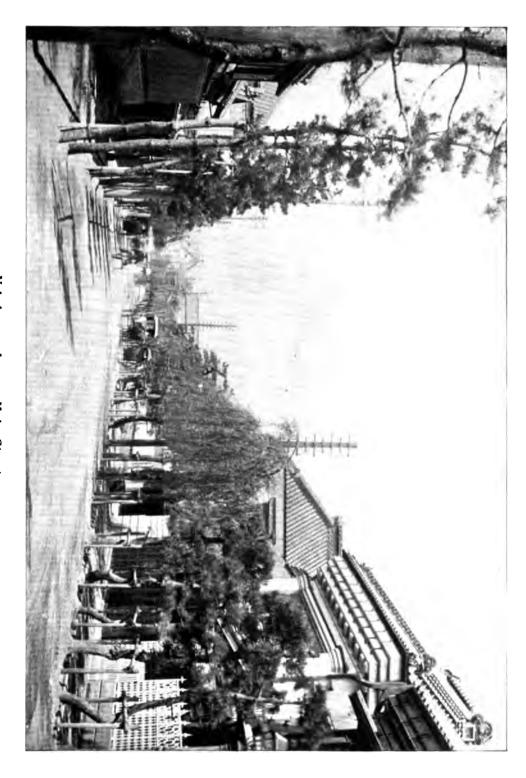
isolated incident, the work of a religious fanatic, a Shintoist. Political assassination is not, however, dead, and is a peculiar danger in Japan, where the perpetrators of this dastardly crime seem wholly regardless of their own lives.

During the past few years, especially since the reconstruction of the cabinet and the administration in 1886, the court has emerged entirely from its seclusion. The emperor and empress have visited all the chief institutions, and are present at public spectacles. The crown prince, Haru, was the first in the long dynasty to be educated at a public school. A new nobility was created in 1884, drawn partly from the old feudal baronage and partly from the new men of 1868. consists of five orders-princes or dukes, 11; marguises, 28; counts, 85; viscounts, acc: and barons, 102, who send representatives to the newly created Upper Chamber. The nation is itself divided into three classes, Kwazoku (nobility), Shizoku (gentry) and Heimin (commonalty). Officials are of four classes, shinnin, chokunin, sonin, and hannin, each grade being divided into distinctly marked sub-classes, so that questions of precedence are quickly settled. Officials at present constitute the flower of the nation. Class jealousy is absent, careers being open to the poorest; but there is a growing restiveness under Sal-cho officialdom and police surveillance, which will probably find a vent in the new popular institution.

The New Treaties.

Finally, in 1894, foreign nations came to a recognition of Japan's right to be dealt with on equal terms with themselves, and a series of new treaties began to be negotiated to that effect. The first treaty was concluded with Great Britain. It provides for absolute equality of treatment in both countries of the subjects of each, with the single exception apparently of the ownership of land. This provision is made by the first article in the following language: "The subjects of each of the two high contracting parties shall have full liberty to enter, travel, or reside in any part of the dominion and possessions of the other contracting party, and shall enjoy full and perfect protection for their persons and property. They shall have free and easy access to the courts of





Yokohama, Japan—Main Street.

justice in pursuit and defence of their rights; they shall be at liberty equally with native subjects to choose and employ lawyers, advocates, and representatives to pursue and defend their rights before such courts, and in all other matters connected with the administration of justice they shall enjoy all the rights and privileges enjoyed by native subjects." Notwithstanding the novelty of this experiment, it may be hoped, both from the fullness of the provisions of the treaty, and from the understood desire of the Japanese to generously interpret its provisions and intentions, that neither party will in future have reason to regret its conclusion.

First View of Japan.

Japan is a pleasant land to look upon as one approaches it, although there are in its coast-line no startling surprises either of color or form. Broken wooded ridges, deeply cleft, rise from the water's edge, gray, deep-roofed villages cluster about the mouths of the ravines, and terraces of rice cultivation, bright with the greenness of English lawns, run up to a great height among dark masses of upland forest. The populousness of the coast is very impressive.

The islands of Japan appear to be the highest portions of a huge chain of mountains which rises from a deep ocean bed; they are the advanced frontier of the Asiatic continent. This chain, though dotted with volcanoes, is not, therefore, itself of volcanic origin. Earthquakes occur very frequently in Japan, although the western slope, facing the Asiatic continent, is exempt. Japan is one of the most mountainous countries in the world. Its plains and valleys, with their foliage surpassing in richness that of any other extra-tropical region, its arcadian hill-slopes and forest-clad heights, its alpine peaks towering in weird grandeur above ravines noisy with waterfalls, its lines of foam-fringed headlands, with a thousand other charms, give it a claim to be considered one of the fairest portions of the earth. The sublime cone of the sacred Fuji-san (Fusiyama, Aino, "Fire-goddess Mountain"), an extinct or rather dormant volcano, rises from the sea to a height of twelve thousand three hundred and sixty-five feet. Ontake-san and Yari-gatake, each ten thousand feet; Tate-yama, nine thousand five hundred feet; Yatsuga-dake, nine thousand feet; Haku-san, eight thousand five hundred and ninety feet; Asama-yama (active volcano), eight thousand two hundred and sixty feet; with many other scarcely lower peaks, rise in Honshu.

The Great Mountain.

Everybody in Japan, says Sir Edwin Arnold, talks about Fuji, and thinks about her; paints her on fans, and limns her with gold on lacquer. carves her on temple gates and house-fronts; and draws her for curtains of shops, and sign-boards of inns, rest-houses, and public institutions. The great volcano dominates every landscape, asserts perpetually her sovereignty over all other hills and mountains, and becomes, in reality as well as imagination, an indispensable element in the national scenery. Far away at sea, when approaching Japan, if the weather be clear, long before the faintest blue line of coast is discernible from the deck, there is seen hanging in the air a dim white symmetrical cone, too constant for a cloud, which is Fuji-San. After you have landed and taken up your residence at Yokohama, Tokio, or any point of the southeastern littoral, you will be always seeing Fuji-Yama from some garden-nook, some tea-house gallery, some grove of cryptomerias, or thicket of bamboo. or even from the railway-carriage window. In the spring and autumn as frequently as not she will, indeed, be shrouded in the dense masses of white or gray cumulus which her crest collects, and seems to create, from the mist of the Pacific. But during summer, when the snows are all melted from the vast cone, and again in winter, when she is covered with snow half way down her colossal sides, but the air is clear, the superb mountain stands forth, dawn after dawn, and evening after evening—like no other eminence in the world for beauty, majesty, and perfectness of outline. There are loftier peaks, of course, for Fuji-San is not so high as Mont Blanc, but there is none—not even Etna—which rises so proudly, alone, isolated, distinct, from the very brink of the sea—with nothing to hide or diminish the dignity of the splendid and immense curves sweeping up from where the broad foot rests, planted on the Suruga Gulf, to where the imperial head soars lifted high above the clouds into the blue of the firmament.

The Story of Fuji-San.

Fuii-San, even among her loftiest sisters, is a giantess. The legend is that she rose in a single night, at about the date of Alexander the Great: and it is not impossible. In 806 A. D. a temple was established on the mountain to the honor of the beautiful Goddess Konohana-saku-ya-Hime, though there is also a special deity of the eminence styled, "O-ana-mochi-no-Mikoto," which means "Possessor of the Great Hole or Crater." As late as the fourteenth century Fuji was constantly smoking, and fire is spoken of with the eruptions, the last of which took place in December, 1707, and continued for nearly forty The Ho-yei-san, or hump on the south face, was probably then formed. In this, her final outbreak, Fuji covered Tokio itself, sixty miles away, with six inches of ash, and sent rivers of lava far and wide. Since then she has slept, and only one little spot underneath the Kwannom-Gatake, on the lip of the crater, where steam exhales, and the red pumice-cracks are hot, shows that the heart of this huge volcano yet glows, and that she is capable of destroying again her own beauty and the forests and rich regions of fertility which clothe her knees and feet.

It is a circuit of one hundred and twenty miles to go all round the base of Fuji-San. If you could cut a tunnel through her from Yoshiwara to Kawaguchi, it would be forty miles long. Generally speaking. the lower portion of the mountain is cultivated to a height of one thousand five hundred feet, and it is a whole province which thus lies round her. From the border of the initial there begins a rough and wild, but flowery moorland, which stretches round the hill to an elevation of four thousand feet, where the thick forest belt commences. This girdles the volcano up to seven thousand feet on the Subashiri side, and eight thousand on the Murayama face, but is lower to the eastward. Above the forest extends a narrow zone of thicket and bush, chiefly dwarfed larch, juniper, and a vaccinium: after which comes the bare, burnt, and terribly majestic peak itself, where the only living thing is a little yellow lichen which grows in the fissures of the lava blocks, for no eagle or hawk ventures so high, and the boldest or most bewildered butterfly will not be seen above the bushes half-way down.

Climate.

The different parts of Japan vary widely in climatic conditions. Leaving out the northern and southern extremes, at Tokio (Yeddo) we find the annual average temperature to be 57.7° Fahrenheit, while in winter the mercury occasionally falls to 16.2°, and in summer it may rise to 96°; at Nagasaki the lowest winter temperature is 23.2°; at Hakodate the annual extremes are 2° and 84°. The normal hot weather begins only about the beginning of July, and terminates usually in the middle of September. The late autumn is the driest and most agreeable season. The ocean current known as the Kuroshiwo ("Black Stream") considerably modifies the climate of the southeast coast; thus, while snow seldom lies more than five inches deep at Tokio, in the upper valleys of Kaga, near the west coast, less than one degree farther north, eighteen and twenty feet are common. The east coast of Yezo is visited by a cold current from the Kuriles which renders the climate foggy in summer and retards cultivation. The rainfall, which varies much in different years, is on an average one hundred and forty-five inches. No month passes without rain; but it is most plentiful in summer, especially at the beginning and close of the hot season, when inundations frequently occur. North and west winds prevail in winter, and south and east in summer. The violent circular storms called typhoons are liable to occur during summer, but are more destructive in the autumn. August and October are the pleasantest months for traveling. Thunderstorms are neither common nor violent, and autumn fogs are equally rare. The climate, though somewhat relaxing to Europeans, and having a tendency to produce anæmia and troubles of the head, is fairly salubrious, highly so in the mountains.

Vegetable Products.

Chestnut, oak (both deciduous and evergreen), pine, beech, elr cherry, dwarf-oak, elder, sycamore, maple, cypress, and many other tree of familiar name abound in Japan. The grandest forests of pine at oaks of great size grow in Yezo; but the Rhus vernicifera or lacquer tree the Laurus camphora or camphor tree, the Broussonetia papyrifera paper-mulberry—the bark and young twigs of which are manufacte by the Japanese into paper—and the Rhus succedanea or vegetable



Yokohama, Japan-Jinrikisha, side view.

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tree of Japan, are among the remarkable and characteristic trees of the country. Bamboos, palms, including sago-palms, and one hundred and fifty species of evergreen trees likewise flourish. Thus the vegetation of the tropics is strangely intermingled with that of the temperate or frigid zone: the tree fern, bamboo, banana and palm grow side by side with the pine and oak, and the beech, and conifers in great variety. The camellia. the paulownia, and the chrysanthemum are conspicuous amongst the The azalea blooms in May, and a red variety is indigenous plants. found in the mountains as late as the beginning of July. The splendid Lilium auratum hovers over the hillsides in July; and these are also bright during the same month with the pink berries of the Coriaria japonica, the same plant from which comes the arrow poison of the New Zealanders. Nymphæs and parnassia fill the lakes and morasses. tobacco plant, the tea shrub, different varieties of the potato, rice, wheat, barley, buckwheat, and maize are all cultivated. The flora of Japan bears a remarkable resemblance to the flora of that part of the North American continent embraced between the lower Mississippi and the Atlantic Ocean.

Zoology.

Wild animals are most numerous in Japan. No true wolf exists, the Japanese yamainu ("wild dog") being a poor imitation of the fierce European animal. The black bear, peculiar to the country, is found in the mountains north of Tokio, and is dreaded in Yezo. Wild bear's flesh is often seen for sale in the capital, as also monkeys' flesh, an animal remarkable in Japan for its bright crimson face. Wild deer, protected by law in one or two places, are freely hunted elsewhere. A factory for tinning venison was established in Yezo, at Bibi. A clumsy species of antelope inhabits the mountains. The fox, a small-sized breed, plays an important part in the folk-lore, as the embodiment of craft, and as a kind of magician. A variety of the stoat, known as the itachi, wages war on rats and on poultry. A badger, resembling the American species, is trained for fortune-telling. There are two species of squirrel, also two flying squirrels, various kinds of rats—powerful pests—but no true house mice. The hare is a small species resemb-

ling a rabbit. There is a single species of otter, and there are several varieties of the seal and the whale. Of the different varieties of snake of one, the small mamushi, is poisonous. Of domestic animals there few. The native horse, introduced according to tradition in the third mutury, is really a mere pony, and has few merits, and in most the is a miserable animal. The province of Shimosa, east of the cap is very extensively devoted to horse-breeding, stallions been brought from San Francisco for the purpose of improving the d.

Population.

Japan has a population of forty-one million eighty-nine thousand nine hundred and forty. The distribution of this population is very uneven. The main island has more than thirty-one million inhabitants, the Hokkaido less than four hundred thousand. The same differences exist to almost as great a degree between the provinces of the main island itself. Those in the north and in the mountainous central region are very sparsely inhabited, while in the south, and wherever a plain or a valley affords an opportunity for the irrigation, every available foot of ground is utilized. Japan is not a densely populated country in the sense that it is over-crowded, or that its resources are severely taxed to supply the There are thousands of acres of fertile land needs of its inhabitants. lying fallow which will one day be cultivated, no doubt. The utilization of such lands depends to some extent upon the adoption of new methods of agriculture and the growth of new products, and somewhat upon the greater spread among Japanese of fondness for a meat diet. The government once made experiments in sheep-farming with a view to utilizing the great tracts of pasture-land now lying waste. experiment was in one sense a failure, not because the sheep did not thrive sufficiently well, but simply because the Japanese people did not care to eat mutton. This condition of affairs is, however, changing. The raising of cattle and the cultivation of crops hitherto neglected are furnishing profitable use for waste lands, so that in time we may expect to find the population of Japan somewhat more evenly distributed than it is at present.

CHAPTER XII.

JAPAN—THE EMPEROR—HIS COURT—THE GOVERNMENT.

HOSE WHO ARE FAMILIAR with the customs of European sovereigns would be surprised to be told that they are mere parvenus in comparison with the imperial house of Japan. The Emperor of Japan proudly claims an ancestral line of unbroken succession from

the remote date, 660 B. C., to the present Mikado.

The reigning Emperor, Mutsu Hito, was born November 3, 1852; he succeeded to the throne in 1867, as the Mikado of Japan. He is represented as a very modern-looking man, wearing European dress, and bearing little resemblance to his immediate ancestors, who reveled in the splendor of an oriental Court, but Japan has changed greatly from a political standpoint; the grandeur, the etiquette, the chivalry, the ceremony of the old empire have given place to more modernized forms of government. On state occasions, at military reviews, at Court functions, or at the races, the Emperor may be seen in public, where he is easily distinguished by his unusual stature, and by his commanding figure. He wears a trimmed beard, and his countenance is not only that of the aristocratic Japanese, but it expresses a dignity and composure befitting his high office. In public he wears the dark blue broadcloth uniform of the highest officer in the army.

His Private Life.

The Emperor leads a comparatively quiet and exclusive life. For weeks at a time he does not leave his palace enclosure. He is fond of reading, but has abandoned his efforts to acquire the English and the German language, and is satisfied with translations of foreign literature; in his diplomatic relations, he is willing to depend upon interpreters.

JAPAN-THE EMPEROR-HIS COURT-THE GOVERNMENT.

much credit cannot be given to the reigning Emperor for the per/ he has maintained in throwing off the shackles of the old
and in disseminating the principles of the new era in Japanese

Unbeaten Tracks in Japan, by Bird, is authority for the following
ements: "Many Europeans ridicule Japanese progress as 'imitation;'
nese and Coreans contemplate it with ill-concealed anger, not
ed with jealousy; yet Japan holds on her course, and without
to predict her future, I see no reason to distrust the permanor a movement which has isolated her from other oriental nations,
in spite of very many extravagances and absurdities, is
broadening daily."

The Imperial Family.

ess Haruko was born May 29, 1850, and was married The or soon after his accession to the throne. practical and most liberal cation, not only in her own t also in the Chinese class. She excelled in poetic several of her poems have been set to music, others have been placed in autographic tracery on imperial screens and hanging pictures. Besides these accomplishments, she was instructed in the arrangement of flowers, and in the art of fine needlework. Her life as Empress is a busy one; she devotes a portion of each day to an informal reception, then she visits hospitals and schools, in which she takes great interest and pride. Some portion of each day is spent with her secretaries and readers, and she is never too busy to take physical exercise in the saddle or the carriage.

A very accurate description of her personal appearance is given in *Jinrikisha Days in Japan*, by Scidmore: "Even now her majesty is more delicately pretty than her younger sisters, although for years an invalid. She is short in stature, slender and small, with the long oval face and refined features of the ideal aristocratic type of Japanese beauty. At her marriage she shaved her eyebrows, painted two shadowy suggestions of them high up on her forehead, and blackened her teeth in accordance with Japanese custom; but after a few years she ceased to disfigure herself in this way. It was an event, in 1873, when she gave



Yokohama, Japan-Imperial Dock Yards at Yokosuka.

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her first audience to the envoys' wives. It cost the court chamberlains months of study to arrange for the appearance of the Emperor and Empress together, to reconcile the pretensions of their suites as to rank and precedence, and to harmonize the occidental, chivalrous ideas of deference to women, with the unflattering estimate of the Orient. When, on the day of the new Constitution (February 11, 1890), the Emperor and Empress rode side by side in the same state carriage, through the streets of Tokio, and when, that night, he offered his arm to lead her to a twin arm-chair in the state dining-hall, a new era was begun in Japanese history."

From the same authority we have the following interesting account of the Crown Prince, Prince Haru: "The Empress Dowager has nominal charge of the imperial nurseries in the Nakayama Yashiki, where the children of the Emperor and his inferior wives remain until their These wives are all of noble birth and have fourth or fifth years. establishments within the palace enclosure. They are an oriental survival of which little is said or definitely known, although they still have a The Empress Haruko has no children and Prince Haru, the Crown Prince, is the son of the Emperor and Madame Yanagiwara. One little imperial princess is living, but ten imperial children have died. Prince Haru was born September 6, 1879, proclaimed heir apparent August 31, 1887, and elected Crown Prince, November 3, 1889, dispossessing as heir to the throne, Prince Arisugawa Takehito, a young cousin, who had been adopted by the Emperor in the absence of any Prince Haru attends the Nobles' school, reciting in classes with other boys, and enjoying a more democratic life than any other Crown Prince of this era. He is quick, energetic and ambitious, inclined to foreign ways, and is altogether the most emancipated and untrammeled little man in Tokio. When he is older, Prince Haru will be sent around the world to see other countries and courts, and it is prophesied that this energetic young man will make great changes in the already changed order of things. To Emperor, Empress, and Empress Dowager, he is a marvel; but to him, these august personages are but ordinary mortals."

The Military Class.

The earliest history of Japan does not record the existence of what is now termed "the military." The Emperor and his nobles lived in very simple style, and there seemed to be no occasion for the display of military power and prowess, except in the suppression of the savages who made frequent incursions into the domain of the Mikado. At such times, however, the Emperor himself led the forces, or was represented by a prince. It was not until the period of the Middle Ages that a military system was organized after the Chinese model; the military class was separated from the agricultural class; generals were appointed from the most powerful families, which established a precedent that even now exists, namely, that the only qualification necessary for office is that of descent from high family; able-bodied males were selected from each province, and these were formed into military corps over whom were placed a general, or shogun; the general, assisted by subordinate officers, conducted the expeditions, saw that the capital was garrisoned, and that the frontier was guarded

Warlike Families.

The warlike families of Taira and Minamota had, by hereditary claim, so far usurped the power that the military exceeded the official in strength, and as they increased in numbers, the power of the Mikado decreased proportionally. This state of affairs continued until the year 1868, when a revolution took place, and from being a mere figure-head in the power of the military, the Mikado was restored to his former position at the head of the empire, as sovereign; which power he still wields.

The Feudal System.

The feudal system which had naturally been the outcome of the power wielded by the nobles, fell into disrepute; for some years its power declined until finally the *shogun* or governor himself resigned, the ancient form of government was re-established, and the feudal system became a thing of the past.

The Emperor—the Supreme Power.

With the decline of the feudal system, and the restoration of the Emperor, many changes and improvements in the government were

inaugurated. Instead of the castles and muster-rolls of retainers belonging to the territorial nobles, a system of prefectures under the control of the central government was introduced; court-houses were established in each prefecture, and the laws were administered by the government officials. These lower courts are under the jurisdiction of four superior courts, thus dividing and subdividing the power and authority, but all are in subjection to the Emperor, who is the head of the government.

Tokio Court Circles.

finrikisha Days in Japan says: "Tokio court circles have of course their factions and cliques, their wars and triumphs, and the favor of the sovereign is the object of perpetual scheming and intriguing. The peerage of Japan numbers ten princes, twenty-five marquises, eighty courts, three hundred and fifty-two viscounts and ninety-eight barons. All the old Kugé (nobles) families are enrolled in this new peerage, and such daimois (territorial nobles) of the shogun's (governor) court as gave aid and allegiance to the Emperor, or made honorable surrender in the conflict of 1868. Rank and title were conferred upon many of the samurai (retainers) also, the leaders in the work of the Restoration, and the statesmen who have advised and led in the wonderful progress of these last twenty years. The imperial princes of the blood, all nearly related to the Emperor, rank above the ten created princes, who head the list of the nobility."

Foreign Relations.

Since the Emperor and the ancient form of government have been re-instated, Japan has become well known through her progressive movements. Her relations with Europe and America have been more recent, but at an early date, allusions are made to the Chinese and the Coreans. History tells us that as early as the year 201 A. D., the Japanese Empress Jingo invaded Corea and having conquered the troops that opposed her, she returned to Japan and introduced there the plan of geographical division according to the Corean method. From time to time Japan has had intercourse with Siam, India, Mexico, Europeans, Portuguese, and the Dutch. In 1592 a number of Coreans were brought over to Japan, where they introduced the art of making fine pottery;

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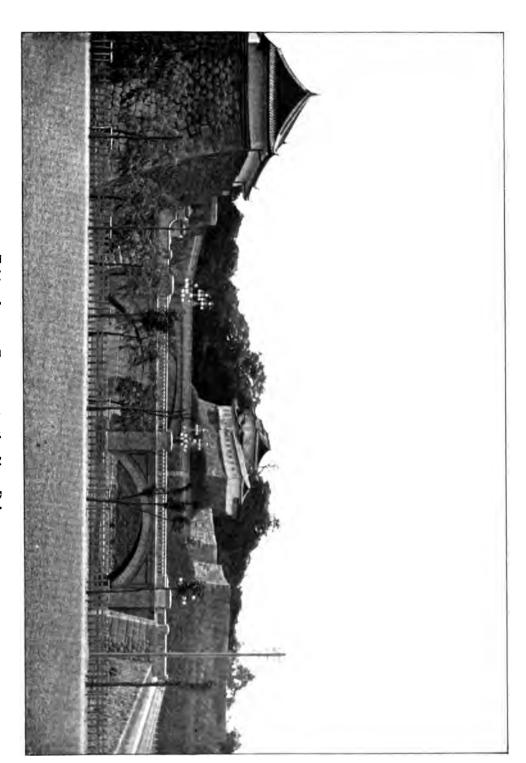
some of their descendants are at present to be found inhabiting a small village in the province of Satsuma, and it is to them we are indebted for the beautiful specimens of Satsuma ware we now see in American shops and private collections. Japan is eager to advance in all lines of progress and civilization, and thus far has established treaties with eighteen different nations—China, Corea, Belgium, Hungary, Great Britain, Germany, France, Denmark, Portugal, Peru, Italy, Hawaii, Holland, Russia, Spain, Switzerland, Sweden and the United States.

Japanese Government.

Unbeaten Tracks in Japan thus sums up the different departments of the present government in Japan: "The Mikado is an absolute sov-He administers affairs through a Supreme Council, which consists of the Prime Minister, the Vice Prime Minister and the heads of the great Departments of State, and meets on fixed days in the Mikado's presence. This is the actual Government. Below this is a Legislative Council, composed of eminent men, and presided over by an imperial prince. It elaborates such new laws, and reforms in old ones, as are determined on by the Supreme Council, but cannot initiate any legislative measures without its consent. There is also an 'assembly of local officials,' consisting of one superior officer from each of the three Fit and the thirty-nine Keu, but it meets but rarely, and is a strictly consulative body, its functions being to advise on matters concerning taxation. The three Departments of State are Foreign Affairs (which embraces the Mint, Tax, Paper, Money, Statistical, Audit, Loan, Record and Paymaster's Departments, and the State Printing Office), War, Marine, Education. Public Works, Justice, Colonization, the Imperial Household, and the Interior, the most important of all (into which the Department of Religion was merged not long ago), which embraces everything not covered by the other Departments, and which has a capacity for centralization which could scarcely be exceeded."

Postal Service,

Formerly Japan had a unique postal and messenger service which travelers never failed to describe, and no book of travels was considered complete without an illustration of the Japanese "runner"—an unclothed



Tokio, Japan-Entrance to the New Palace.

youth, except for the girdle on his loins, sandals on his feet, and basketlike covering on his head, carrying his letters in a wicker-like pouch on the end of a stick, which he threw over his shoulder. Japanese government has improved on this ancient plan by establishing a mail service, modeled after the English. The first mail route extended from Tokio to Osaka and was established in 1871; since then the progress in this direction has been so rapid that in 1880, thirty-four thousand five hundred and forty-five miles of mail routes were completed, and the mileage was multiplying annually; service by land and by sea was conducted and the foreign mail service was so thoroughly and carefully controlled that the foreign postal agencies were no longer deemed necessary, and one after another they have been abolished. Unbeaten Tracks in Japan gives the following valuable information on the Japanese postal system: "With stamps of all denominations, post-cards, stamped envelopes and newspaper wrappers, facilities for registering letters, money order offices, post office savings banks, a general post office and branches, receiving agencies, street and wayside letter boxes, postal deliveries and a 'dead letter' office, the foreigner need be at no loss with regard to his correspondence, and if he can read the Chinese characters, he may instruct himself by maps of mail routes, a postal guide giving details of post office business, a postal history of Japan, and a general post office directory of the Empire."

The last report given to the public by Mr. Mayeshima, the Postmaster General, is an ably prepared and comprehensive document and gives a most satisfactory account of increasing business and diminishing expenses, and in the estimates for 1880 it is assumed (and not unreasonably) that the revenue will cover the expenditure. In the year ending with June of 1878, the number of letters, newspapers, etc., sent through the post was forty-seven million one hundred and ninety-two thousand two hundred and eighty-six, an increase over the preceding year of twenty-three per cent., and over 1876 of fifty-six per cent., and of this large number only sixty-two were stolen, and only ninety-one were "missing." Of the aggregate number nearly twenty-five millions were letters, seven hundred and sixty-three thousand were registered

letters, ten millions were post-cards, and nine and a half millions were newspapers. The post office employs seven thousand persons, of which number thirteen are foreigners. What other country can boast of better postal facilities, as the result of nine years' experience? Truly this is progress, equaled only by the rapid strides made in our own western states.

Treaty Ports.

The two great centres of trade in Japan are Tokio and Osaka; the latter is a great commercial city, and some travelers have suggested to call it the "Chicago of Japan." From the fact that it is crossed and recrossed by the waters of the river Yodogawa and by numerous canals, it has been called by some the "Venice of Japan." The population numbers nearly four hundred thousand, and its Board of Trade is the most active and important in the Empire. Tokio is prominent as the residence of the Emperor and his Court.

The ancient city of Kioto is the other great city of the Empire which deserves special mention as having been the capital of old Japan. Osaka is the seat of the Japanese mint, which was opened in 1871. Besides the above named cities there are various ports that have been thrown open to foreign trade. Yokohama, which lies about eighteen miles south of Tokio, monopolizes almost the entire foreign trade. In Jinrikisha Days in Japan we read that "The environs of Yokohama are more interesting and beautiful than those of any other foreign settlement, affording an inexhaustible variety of tramps, rides, drives, railroad excursions and sampan trips." To the west of Yokohama lies the port of Hiogo, which does not compare with the former in size, but whose streets are wider and more beautifully laid out. Osaka and Nagasaki are also seaports, the latter being noted for its extensive dealings in coal.

"Castle towns" were, in the days of the feudal system, the seats of the territorial nobles. Imagination carries us back to those olden days when the lords occupied the castles surrounded by the homes of their followers or retainers; the poet and the prose writer have each handed down the history of these days of greatness and of glory.

CHAPTER XIII.

JAPAN—ADMINISTRATION OF THE LAWS.

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HE PRESENT executive system of Japan was adopted in 1885. It consists of a Cabinet and a Privy Council. The former, presided over by the Prime Minister, is composed of the Ministers in charge of the executive departments, who are directly responsible to the

Emperor for the management of their offices. The functions of the Privy Council are purely advisory.

The different Prefectures into which the Empire is divided are under the charge of Governors appointed by the Emperor, upon the recommendation of the Minister for Home Affairs. In each Prefecture there is, as already stated, a local Assembly which co-operates with the Governor in the management of local affairs.

The Imperial Diet is composed of two Houses, a House of Peers and a House of Representatives. The former body consists of members who hold office as a hereditary right, of a certain number who are elected by the different orders of nobility which are not entitled to seats in the House, and of a certain number appointed by the Emperor. The members of the House of Representatives are elected directly by the people. A property qualification governs the exercise of the electoral franchise.

The fact that in Japan, even from ancient times, a system of local self-government in town and village and rural district was conceded by the government and jealously retained by the people, affords perhaps the brightest augury for the success of self-government in Japan.

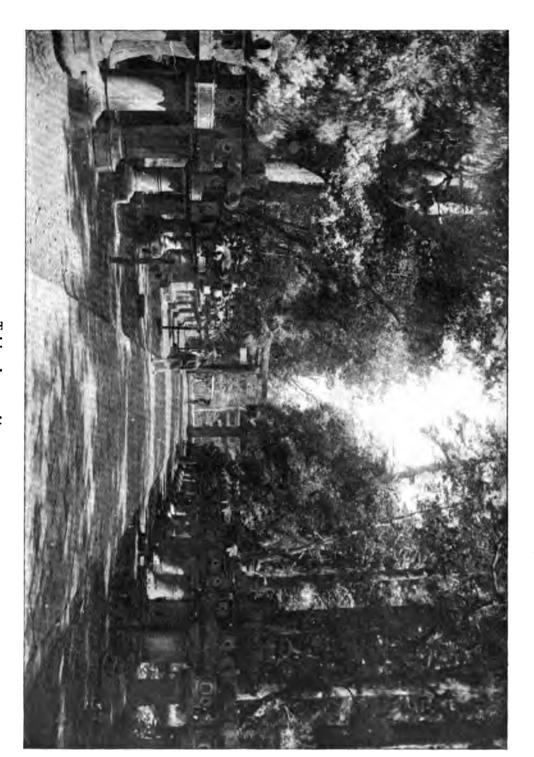
The systematization and codification of the laws of Japan was one of the first cares of the government after the restoration. Ten years ago a

system of competitive examination for appointment to judgeships was introduced and has ever since been in successful operation. The constitution itself provides that jurisdiction shall be exercised by the courts of law according to law; that the organization of the courts shall be determined by law; that the judges shall be appointed from among those who possess the proper qualifications according to law, and that no judge shall be deprived of his office except for misconduct and by due process of law. A statute passed for carrying these constitutional guarantees into effect, and providing for comprehensive and complete reorganization of the courts of justice, has been in operation for more than four years.

Under the present system of administration, the Empire is divided into prefectures, accountable directly to the central government. Each prefecture has its court-house, at which the laws are administered by officers appointed at Tokio. From these courts appeal may be made to four superior courts, and from the latter to the supreme court at the imperial capital. There are twenty-three of these prefectural courts. The four superior courts are those of Tokio, Ozaka, Miyagi, and Nagasaki. There are also minor police courts in all towns and villages of any importance.

The Criminal Code.

Unlike that of China, the law of Japan seldom errs on the side of too much severity. There are twenty degrees of punishment prescribed in the criminal code. Ten of these involve from ten to a hundred days' imprisonment; and the other ten, penal servitude from one year to life. In some cases imprisonment means nothing more than confinement in one's own house, the prisoner's relatives being responsible for his safe custody. Torture has not been formally abolished, but is never practiced. Culprits between the ages of ten and fifteen years, and those between seventy and eighty are allowed the privilege of commuting any punishment—except, of course, capital punishment—by payment of a fine; those between seven and ten and between eighty and ninety can be punished only for theft and wounding, and those under seven and over ninety are ineligible for punishment at all.



Tokio, Japan—Uyeno.

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Wilful murder, under which head infanticide is classed, is punished with death, and assaults are severely dealt with, a mere blow with the hand being visited with twenty days' penal servitude. Assaults on government officials are punished according to the rank of the official assaulted, and the penalties are exceptionally severe, extending even unto death. Offenses against property are treated severely, robbery by armed men, if it succeeds, being punishable by beheading, and if it fails, by hanging. Common robbery is visited with penal servitude for life, and accidental homicide, during the commission of a robbery, by hanging.

The Domestic Laws.

The domestic laws, as we may term them, are strongly in favor of husbands and parents. Thus, a husband may assault his wife as much as he pleases if he avoids making a cutting wound, and even then the public prosecutor cannot take cognizance of the offense except at the wife's request; but if a wife commits a common assault on her husband, she is liable to a hundred days' penal servitude, and for a husband to slay an offending wife and her paramour is no crime at all, unless a certain time has elapsed since the discovery of the offense. who beats a child to death incurs only two and a half years' of penal servitude, and a parent bringing a false and malicious accusation against a child is not punished at all; but a child who disobeys the lawful commands of his parents is liable to penal servitude for one hundred days. Non-observance of the prescribed period of mourning for parents is visited with penal servitude for one year. A senior relative is not punished for an assault on a junior, unless an incised wound be inflicted, and even then the penalty is mitigated according to the nearness of the relationship. A recent statute prohibits, under severe penalties, parents and husbands from selling their wives or daughters to the joronas without their consent. Discarding the son of a wife in favor of that of a concubine is visited with ninety days' penal servitude, and a father who turns his son-in-law out of doors and gives his daughter to a second husband incurs the same penalty. Breaches of the seventh commandment are punished by penal servitude for one year, without distinction of sex.

Lovers arrested in the act of committing suicide are punished by ten years of penal servitude. Trafficking in opium is forbidden under pain of beheading, and inciting to the use of it, under pain of hanging. Gambling is punished by penal servitude for eighty days, unless the stakes have been limited to something which can be eaten or drunk. Misconduct not specially provided against in the codes is termed "impropriety," and may be visited with from thirty to one hundred days of penal servitude. Among "improprieties" are breaking idols, disseminating false, malicious, or alarming reports, and publishing written matter which may cause difficulties in the administration of the government, the latter being a heading under which all free expression of opinion is liable to be classed.

The Police.

The police force, a very important body, with very multifarious and responsible duties, is composed of twenty-three thousand three nundred and thirty-four men, five thousand six hundred and seventy-two of whom are quartered in Tokio. The pay of the chief commissioner is \$300 per month, inspectors receive from \$60 to \$15, and constables from \$12 to \$4, according to their grade. Taken altogether, this force, which is composed mainly of men of the samurai class, is well educated and efficient, and performs its duties with far less of harassment to the people than might be expected from Asiatic officials.

Making an Arrest.

A Japanese policeman, says an observant visitor, was never known to smile, but when he finds it necessary to proceed to the extreme step of arresting a law-breaker his face becomes clouded over with a pall of sorrow and solemnity that would do credit to an Irish undertaker taking the coffin measurement of an archbishop. Grasping the offender firmly with one hand, with the other he extracts from an invisible pocket of great capacity a roll of strong cord. Whispering polite and minute directions in the ear of the victim, who obeys them with scrupulous consideration for the feelings of his captor, he winds the cord several times round his waist and then brings his wrists in contract with the small of his back. Six feet of cord remain, the policeman grasps the

loose end, and, bowing to the prisoner with an "After you, sir," the pair march away in a touching union of sadness and security. The neighborhood is paralyzed during the performance, business is suspended, traffic is stopped, and the bob-tailed top-knot of "Bo-chan, the baby, stands up straight from his cranium in alarm and disapprobation. But the moment the polite policeman and his politer prey have disappeared around the corner, all the spectators burst out laughing simultaneously, and two minutes after the affair is forgotten by everybody except baby Bo-chan's brother, who inaugurates a series of abortive attempts to tie up the astonished and indignant cat, quite oblivious of the fact that the spider-and-fly manœuvre he has just witnessed requires for its successful accomplishment the co-operation of both parties. "Why on earth doesn't the Japanese policeman use hand-cuffs?" Give it up. There are three thousand five hundred and six polite policemen in Tokio.

At the Police Station.

The formality of an arrest, however, is the only amusing side of Japanese justice. If you follow the white-clothed policeman and his prisoner you will soon reach a police station in which sit a dozen clerks and functionaries hard at work at books and accounts and reports, with nothing except their physiognomy and the little tea-pot and tobacco brazier beside each one to differentiate them from similar European officials. The prisoner will be taken before a superior officer, the charge against him noted down, he will be searched and then put in one of a dozen wooden cells, ten feet square perhaps, separated from the central passage by great wooden bars reaching from floor to ceiling, and making a cell curiously like an elephant house, but providing admirably for ventilation in this hot climate. At the police station he may not be kept more than twenty-four hours, and then he is removed to a central station, which is simply the first police station on a large scale, minus the functionaries and plus the necessary arrangements for the detention of prisoners for long periods.

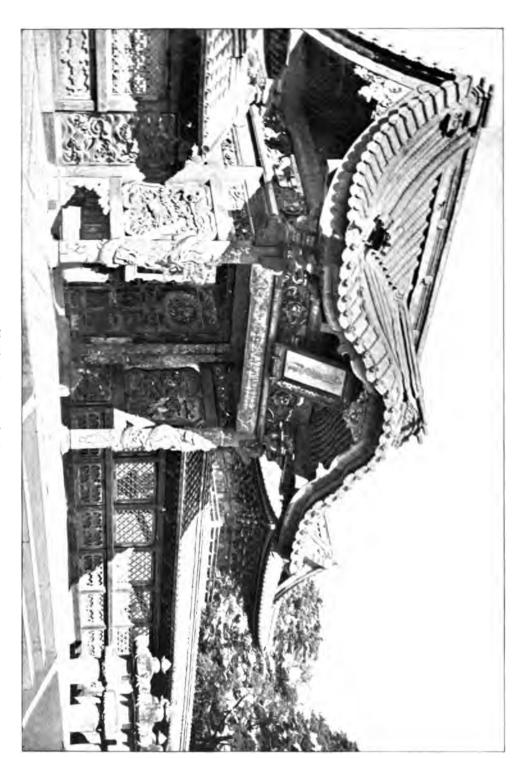
It is when the time for his regular trial comes that the English or American investigator who has been following the offender's career finds himself on unfamiliar ground. But the unfamiliarity of it is far from being Japanese or Oriental, and to a Frenchman it would be home, sweet home. For the eclecticism of Japan, in proving all our Western institutions, and holding fast to those which seem to her good, results here at the centre of government in what looks like an international hodge-podge, until one has learned to appreciate the national principle which has produced it. Thus when you visit one of the purely political offices, say the Foreign Office, you find yourself in an English atmosphere, and you speak English. When you visit the University, on the other hand, you find all the bottles of the medical school labeled in German, the inscriptions over the patients' beds in Latin and German, and unless you know Japanese you must speak German to be understood.

In the Police Court.

"The Department of Police, again, is modeled entirely upon the French system, and you must speak French there if you are a visitor, and be tried in the French style if you are a prisoner. So I am conducted to a closed door," says the writer, "and there told, 'It is forbidden by law for any persons except the examining judge and his clerk to be present at the secret preliminary inquiry, but by special permission you may enter.' As the proceedings were, of course, in Japanese, I shall have no difficulty in preserving a perfect discretion. It was simply a very small room with an elevated desk, behind which sat the official and his clerk, closely questioning from a brief before him an individual—a prosecutor, this time—who stood upon the floor. From here we passed, through endless bureaus of busy functionaries, to the several courts, and took seats behind several of the judges in turn.

"The court-rooms are very large and square, with plain white walls and board floor. Upon a raised platform occupying one end sits the judge in broadcloth behind a table hung with baize, and a clerk, sometimes in Japanese dress, sits beside him. In front of the judge and at his feet sit a couple of policemen. Beyond them is a stout railing, behind which the prisoner stands. Then there is the empty floor, and at the opposite side of the room two or three bare benches for the public, but the only occupant of them in each of the courts that I visited was a





Tokio, Japan-Shiba.



solitary reporter taking notes. From the animated conversation between the judge and the accused it was evident, without a word being understood, that the system was purely French. When sentence is pronounced, one of the policemen rises and leads the prisoner away to a sort of guard-room at the back, in which you can see through the glass door that he winds him up again with the cord and leads him away. In civil cases the benches before the judge are occupied by the counsel, who rise alternately and address him, and so far as one can judge without catching more than a word here and there, they plead with great ease and eloquence. European dress is the rule for the advocates, and one of them who was dressed in the graceful and dignified dress of the Japanese gentleman, and who wore his black hair hanging in a thick mass over his shoulders, was pointed out to me as an extremely clever man and famous as the oddity of the Tokio bar.

The Secret Police.

"The whole system of secret police is highly developed in Japan. There is a regular staff of detectives who disguise themselves as laborers, merchants, or travelers, or even in case it is necessary to hunt down some great criminal, they hire a house in the suspected neighborhood and live there. One of these men loses caste very much in his office if he does not actually suffer a degradation of position, by failing to return with the information he is despatched to secure. Besides these, however, there is a regular staff of private police correspondents in all parts of the country, and one whole bureau at the Department of Police is devoted to receiving, ordering, classifying these and taking action upon them. A good deal of information must be picked up from the tea-houses, each of which is a centre of gossip, and in one or other of which almost every male well-to-do inhabitant of Tokio is an habitue. The Yoshiwara, again, is, of course, a police hunting-ground, and the most interesting hour 1 spent in the Police Department was in conversation with the officials of the bureau which controls this, and in watching the sad spectacle of young girls coming up for permission to enter it as recruits.

"I fancy that not only the movements of every Japanese criminal but of anybody else, Japanese or foreign, that it is interested in, are

perfectly well known at the Keishicho. An official of one of the Ministers of State told me that a little while ago he was on a visit to a large town in the south, and met there a foreigner whose movements seemed to him inexplicable on any theory of private life. These suspicions grew until at last my friend suggested to the Police Department at Tokio the advisability of keeping a watch upon the man's actions. A week later a secret report was put into my friend's hands, giving the daily life of the suspect from the time of his arrival. The hour of each of his movements, the name of every person with whom he had dealings, the letters he had written, the money he had spent, even the cost of his most private pleasures-all were put down in black and white. If an Englishman or an American criticises this system of espionage, the Japanese authorities reply with perfect truth, that the Japanese people are different entirely from English or American, and point, besides, to the secret and political police of France, and Germany, and Russia. In the 'rogues' gallery' of Tokio alone, I may add, are the dossiers, or complete records, of one hundred and fifty thousand criminals, admirably arranged as a card catalogue, like the latest device of American library cataloguing."

A Japanese Prison.

There are at Tokio two large prisons. These are, first, the great prison upon the Island of Ishikawa, at the south of the city, and second. the convict and female prison of Ichigaya, in the centre of the city The former is completely isolated, all communication with the mainland being by police ferry, and contains two thousand and fifty-two men and boys, all of whom are serving terms of ten years or less. The latter contains one thousand four hundred men and one hundred women, among whom are many serving life sentences. convict farm attached, and it is here that capital punishment is inflicted. Otherwise the two prisons resemble each other so closely that it is not necessary to distinguish between them in description. The entrance is through a massive wooden gate way into a guard-room, adjoining which are the offices of the director and the officials. The prison itself consists of a score or more of detached one-story buildings, all of wood and some of them merely substantial sheds under which the rougher labor, like



stone-breaking, is performed. The dormitories are enormous wooden cages, the front and part of the back formed of bars as thick as one's arm, before which again is a narrow covered passage where the warder on guard walks at night. There is not a particle of furniture or a single article of any kind upon the floor, which is polished till it reflects your image like a mirror. No boot, of course, ever touches it. quilts, or futon, which constitute everywhere the Japanese bed, are all rolled up and stacked on a broad shelf running round the room overhead. Each dormitory holds ninety-six prisoners, and there is a long row of The sanitary arrangements are situated in a little addition at the back, and in this most important respect a Japanese prison could not well be improved. In fact, the whole dormitory, with its perfect ventilation, its construction of solid highly-polished wood, in which there is no chance for vermin to harbor, and its combined simplicity and security, is an almost ideal prison structure. Of course, the fact that every Japanese, from the Mikado to the cooley, sleeps upon quilts spread out on the floor, greatly simplifies the task of the prison architect in Japan.

"On leaving the dormitories we passed a small, isolated square erection, peaked and gabled like a little temple. The door was solemnly unlocked and flung back, and I was motioned to enter. It was the punishment cell, another spotless wooden box, well ventilated, but perfectly dark, and with walls so thick as to render it practically silent. 'How many prisoners have been in it during the last month?' I asked. The director summoned the chief warder and repeated my question to him. 'Htori mo gozaimasen—none whatever, was the reply."

Criminal Court Procedure.

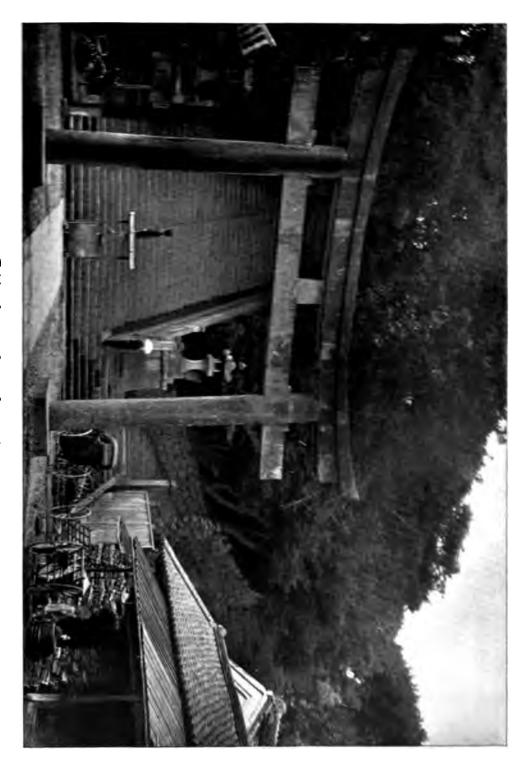
Sir Edwin Arnold has given a vivid description of court procedure in Japan. It was a criminal court of first instance, and the judge had on one side of him a secretary, on the other a registrar, all alike dressed in European frock-coats and side-spring boots. The building itself exteriorly is plain, but characteristic and oriental, with a dodecahedral tower and spiked roof-ridges. Inside it was simplicity itself—the floor matted, the walls whitewashed, the furniture either of the commonest wood, or the cheapest upholstery. The public, which did not attend, and

seldom does, had its own benches behind the front seats reserved for the prisoners. At the side of the square apartment was a form reserved for women prisoners, who are never numerous-for women here seem hardly ever to do anything particularly wrong, leaving that, and all other selfish and brutal habits to their "lords and masters." In front of the judge's green baize desk was a bar and a table, to which each prisoner advances when his or her turn arrives: The judge, with black hair cropped close, colored necktie and tightly-buttoned coat, took his place unsaluted, and the policeman on duty, in a uniform something like a yachting suit with brass buttons, bearing the imperial chrysanthemum, and peaked caps-never removed in court-brought in the batch of offenders, roped two and two with box-cord, and manacled. There were eleven men and boys, and one woman, and, as they entered the court and took their seats in a long row on the front bench, the police officers unfastened each pair of hand-cuffs, and neatly twisted the confining rope round and round the neck or wrist of each malefactor.

Polite Prisoners.

When the eleven sat in a rather ill-looking row, facing the judge, and one observed that but two officers stood in the court, and only two more sat in cane chairs by the door, the thought arose that escape by that open door, into the bright sunshine outside, and thence into the busy bazaar, would be a very simple and easy feat. But Japanese prisoners are wonderfully polite, amenable, and reasonable. They bow to their custodians, and these to them; assist offended justice in the most submissive manner; and are on terms of almost exquisite goodbreeding with the Court and the officials from the time of capture to that of sentence. As one of a manacled couple approached the precincts of justice, the rope on his wrist galled a little, and with a bow he called his guard's attention to the fact, saying, as the officer carefully adjusted first his blue spectacles, and then relieved the pressure of the knot, "Give me your honorable pardon. I cause an interruption." O jama itashimas. "Oh dear no!" replies the police-constable. O Kinodoku "The honorable Deep Regret!" Do itashimashite. "Don't so much as mention it."





Toklo, Japan-Stone Steps, Atagoyama.

There they were at last, all safely ranged fronting the judge, ten men and a boy, and at the side of the court the woman, her head hanging down and face constantly concealed, but not handcuffed or roped up like the others; merely an officer with a sword following her. Only one or two countenances among the accused could be styled "bad." Some were decidedly quiet, good-looking individuals of the lower orders, and there was one offender who, like Bardolph, had stolen the pyx from an altar—in the shape of a silver utensil from a Buddhist temple—but his mild, innocent aspect made one think he might plead that he was not so much a thief as a too enthusiastic and unreflecting collector of curios. One by one, they were called in front of the judge, whereupon the secretary read the indictment, and for the most part the prisoners pleaded guilty, and received their sentences forthwith in the form of three or four months' imprisonment, together with a more or less heavy fine, and kaushi, that is to say, police surveillance, and loss of civil rights for six subsequent months.

A Woman who Stole Food.

When about half the eleven male criminals had been disposed of —all of them pleading guilty, to gain the easier judgments of the first court—Tochida Tori was called to the bar. She had never once lifted her head during the proceedings, and stood before the judge in an attitude of shame and hopelessness while the secretary read aloud how she had stolen thirteen sens' worth of manjo—a kind of cake—and a measure of sugar, which she had sold for four sen, and with the money—about four cents—bought a bowl of rice. When asked by the judge if the charge was true, she murmured, "Sayo de gozaimas," and to all other questions uttered only a hopeless "He, he!" His honor made short work of her, adjudging as the measure of her crime one month's imprisonment with hard labor, a fine of a few yen, and kaushi during six months. With the hysterical tremor which denotes great emotion in Japanese, she turned, and was led away by an officer.

In the adjournment which ensued I ventured to ask the judge whether, since it was a first offense, and the woman had evidently been driven to her sin by extreme want, I might be permitted to pay the fine

and promise her some help on emerging from jail. The indulgence was easily granted, and Tochida Tori was presently brought back from prison in charge of a stern policeman in blue spectacles, with a sword and a note-book. She stood before me in the same attitude, probably believing something worse than her sentence was coming from the junior judge at my side. Then this little dialogue ensued, as I was allowed to address her: "O, Tori San! How many times have you stolen cakes and sugar?" "Never before, Danna Sama." "Why did you do it this time?" "I had run away from home and my little money was gone. I was very hungry, I had no friends, and I took the first thing I could and sold it to buy gohan." "Shall you steal again when you come out?" "I would rather die than be again where I am to-day; but I shall not come out, because I have no money and nobody to pay the bakkiu." "Well! here is the uketori. Your fine is paid, and when you come out of prison you must come to this address, and we will try to find you work." Then she looked up. A comely countenance, full of sorrow, shame, surprise, and just one gleam of joy through the tears filling her eyes, to show that she was glad to find an unexpected friend.

Hari-Kari.

Hari-Kari, or "Happy Dispatch," is no longer practiced in Japan. It was legally abolished some years ago. But for many generations it was one of the established and characteristic institutions of the country. It was nothing less than the voluntary public suicide of all men whose honor was impeached. Public officials who were detected in any malfeasance, or breach of trust, army officers who had failed in duty, and many others, resorted to it. The act was performed with a short, sharp sword, such as every Japanese gentleman always carried at his waist. When a man was about to commit hari-kari he went to some public place, gathered a number of his friends about him, and then killed himself. The first cut of the sword ripped his abdomen open vertically. Another stroke laid it open crosswise. Then, if strength and consciousness remained, he plunged the blade deeply into his vitals and twisted it round and round. When, after this horrible deed, he fell to





the ground, his friends rushed to him and plunged their blades into his heart, to expedite and assure his death. Two extraordinary things about hari-kari were the willingness with which men performed it, and the steadiness of nerve and self-control with which they inflicted not only the first, but the second and even the third stroke, without wincing.

Finances.

Japan has two mints, a paper money mint at Tokio, and a metallic mint at Osaka; the latter, one of the largest and most complete in the world. It, like the other public works of the new era, was organized by foreigners, but, of the foreign staff, only two remain, the chemist and assayer, and the engineer, with a Japanese staff of six hundred and two persons, including a doctor. The gold coinage is confined mainly to five yen pieces, which are nearly equal to a sovereign. The silver coins are the yen, the trade dollar, and fifty, twenty, ten, and five sen pieces. The copper coins are two sen, one sen, one-half sen, and one rin.

A serious evil in recent years has been the growth of an enormous public debt, and the flooding of the country with a vast amount of depreciated paper currency. It is difficult to predict or to imagine when the government will be able to redeem the bonds it has issued.

Public Works.

Despite its financial embarrassments, the government has prosecuted a vast system of public works on a most generous scale. The coast is dotted with lighthouses, the country is being gridironed with railroads, and a perfect network of telegraph lines extends over the principal islands. The first telegraph line was erected in 1869, and the system has been extended since then at the rate of about six hundred miles a year. Thousands of persons are employed, all of them natives, and more than two million messages are transmitted yearly.

The postal system of Japan is one of the best in the world. There are about fifty thousand miles of mail routes. The honesty and efficiency of the service may be reckoned from the fact that in 1878 no less than forty-seven million one hundred and ninety-two thousand two hundred and eighty-six pieces of mail matter were transmitted, and only sixty-two were stolen and ninety-one lost.

CHAPTER XIV.

THE PEOPLE OF JAPAN.

ITH THE EXCEPTION of the wilds of Yezo, peopled by twelve thousand Ainos, the Japanese islands are inhabited by a single race speaking various dialects of the same tongue. The Ainos are stupid, gentle, goodnatured, and submissive. They are a wholly distinct

race from the Japanese. In complexion they resemble the people of Spain and Southern Italy, and the expression of the face and the manner of showing courtesy are European rather than Asiatic. If not taller, they are of a much broader and heavier make than the Japanese; the hair is jet black, very soft, and on the scalp forms thick, pendant masses, occasionally wavy, but never showing any tendency to curl. The beard, moustache, and eyebrows are very thick and full, and there is frequently a heavy growth of stiff hair on the chest and limbs. The neck is short, the brow high, broad and massive, the nose broad and inclined to flatness, the mouth wide but well formed, the line of the eyes and eyebrows perfectly straight, and the frontal sinuses well marked. Their language is a very simple one. They have no written characters, no literature, no history, very few traditions, and have left no impression on the land from which they have been driven.

Probably, but this is merely a conjecture, the Japanese are a mixed race, the issue of the intermarriage of victorious Tartar settlers, who entered Japan from the Corean peninsula, with Malays in the south and people of the Aino race in the main island. We read in Japanese annals of constant war with savages, and in comparatively recent times the Aino race occupied the northern extremity of Honshu. There are two distinct types of Japanese face, that which is found in art designs being the aristocratic and rarer type. It is distinguished by an oval head and (282)





Tokio, Japan—Graves of the Forty-seven Ronins.

face, rounded frontal bones, a high forehead, a nose curved and well shaped but not prominent, narrow and slightly oblique eyes with an overlapping of the eyelid. In the man the face is almost hairless, with the exception of a narrow and short moustache. The complexion is pallid or slightly olive, and the expression demure. The commoner and vulgar type, almost universal in the northern district, is pudding-faced, fulleved, flat-nosed and good-humored in expression. The stature of the race is small, and the trunk is proportionately long as compared with the legs, which are short. The use of heavy wooden clogs (geta). together with the carrying, when still young themselves, of their infant brothers and sisters, gives the women excessively thick ankles The hands are usually prettily shaped, both in the and flat feet. man and the woman; but the habit of keeping these, especially in winter, inside the kimono (coat), while the wide sleeves are allowed to hang loose, makes them clammy to the touch. The hair is coal-black and strong in texture, and the beard has sometimes a ruddy tinge. The race is physically an inferior one, the men having an ill-developed form and harsh features, whilst the women lose any pretensions to good looks after the first bloom of youth is over. plainness of the latter is increased by the habit of marriage or after passing the marriageable age, of blackening the teeth and shaving the eyebrows, customs happily on the wane. The girls, with their rosy cheeks, fascinating manners and exquisitely tasteful dress, are, however, particularly attractive, and the children are bright and comely, being allowed full liberty to enjoy themselves—indeed Japan is the paradise of children.

Native Costumes.

Children are certainly adored here, and one of the ways of showing adoration is for their parents to dress them in the brightest and most gorgeously patterned stuffs they can find. Their dress is the same as that of the women, only in miniature. This costume consists of a long loose garment with wide open sleeves, called a kimono; it sets high behind, is cut low in front, and is folded across the chest and brought closely round the hips. It is kept in position by a broad stiff sash called an

Within the open space round the throat is folded a kerchief of tinted and painted silk crape. In cold weather a short padded cloak is worn over the kimono and obi. In the house the kimono falls to the ground and around the feet, but in the streets it is lifted up by a cord passing round the hips. The abundant black hair of even the poorest women is most carefully dressed in puffs and bows and ornamented with pins, artificial flowers and combs. A white cotton divided sock and a sandal, or clog of straw or wood, complete the costume. It can easily be imagined that with a dress so simple vanity finds its outlet in the beauty and costliness of the materials, and the delicate and brilliant colors and the intricate patterns, endless in design, of the kimonos of the women and children, excite the attention and admiration of even the least observant visitors to Japan. The obi is generally made of silk, and commands the highest skill of the weaver. Kimonos are generally made of crape, which material is woven of cotton only, or of pure silk, or of a mixture of silk and cotton.

Fashionable Attire.

The town costume of Japanese gentlemen consists of a loose silk robe extending from the neck to the ankles, but gathered in at the waist, round which is fastened a girdle of brocaded silk. Over this is worn a loose, wide-sleeved jacket decorated with the wearer's armorial device. White cotton socks, cleft at the great toes, and wooden pattens complete the attire. European costume has been prescribed by government as the official dress, and the Empress and her suite have recently adopted foreign costume, being followed to a certain extent by the fashionable ladies of the capital. Hats are not generally worn, except by those who follow European fashions, or in the heat of summer. The women wear a loose robe, overlapping in front, and fastened with a broad heavy girdle of silk (obi), often of great value. In winter a succession of these robes are worn, one over the other. The formerly universal chignon coiffure of the women, stiff with pomatum, which was done up by the hairdresser once or twice a week, is rapidly yielding to the simpler Grecian knot. The poorer classes wear nothing more than a loose cotton gown, tied at the waist, and a loin-cloth, frequently working

only in the loin-cloth. Women of the lower class think nothing of exposing the person to the waist. The women powder profusely, a white skin being highly appreciated, and they dye the lips a deep red; jewelry is not worn. The old-fashioned coiffure of the men, still frequently seen among the lower classes, especially among fishermen, is peculiar. The head is shaven on the top, leaving a broad rectangular bald space, and the hair of the unshaven portion, formed into a compact mass like a candle-end, is then turned forward upon the crown. The children's heads are shaven grotesquely; priests and many old women shave the heads completely. Long hair is frequently worn by discontented politicians and philosophers, while widows wear short hair. Both Japanese men and women are fond of smoking tobacco; the bowl of the pipe they use is less in size than half a thimble, and requires constant refilling. The use of tobacco is indeed absolutely universal. It was not cultivated in Japan till 1605, and in 1612 and 1615 the Shogun prohibited both the cultivation and the use of it, but the craving for the "smoke-weed" was too strong for the edict, and in 1651 it was modified into a notification, forbidding people to smoke outside their houses.

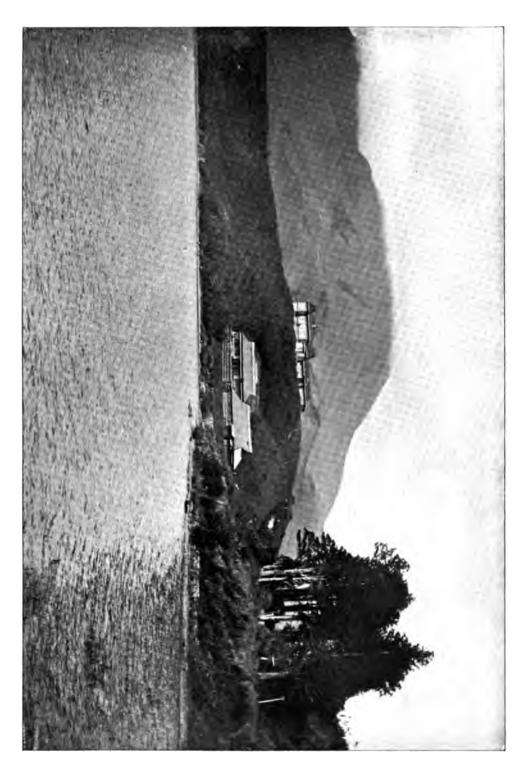
Mode of Living.

Japanese houses are slight constructions of wood; in place of windows and shutters they have an inner set of paper screens, and an outer set of wooden shutters, both sliding into grooves. northern districts at least two sides of the house are closed in with walls of mud plaster and wicker-work. The floors are covered with a thick, soft straw mat, measuring six by thirty-three feet, and the accommodation of the houses is reckoned by the number of these mats. them the inmates sit, eat, and sleep, the bed clothes—heavily padded quilts—being kept during the day in adjoining closets. The surface of these mats is scrupulously clean, for boots and clogs are removed before entering. In winter, heat is obtained from charcoal boxes, either movable or set into the floor, and most of the cooking is done over charcoal Rice is the staple food of the people, but in the poorer braziers. mountainous regions millet often takes its place. Fish, sea-weed, and beans in all forms are served with the rice, especially in the soups, which likewise contain bean curd, eggs, and vegetables. Chestnuts and hazel nuts are also largely eaten, and the walnut is made into a sweet-meat. Shoyu (soy), a sauce made of beans and wheat, is the universal condiment. Generally speaking, this food is unsatisfying and mawkish to foreigners. Fowls are now pretty widely used for the table, and pork and beef, as well as bread, are increasingly eaten. The meat shops are frequented at night as taverns are in England.

Japanese towns are subject to conflagrations to such a degree that in crowded cities district houses are supposed to last on an average only three years. They store their valuables in strong towers of bamboo wattle-work and mud, which are left standing when the fire has swept past. Incendiarism followed by robbery is a common crime, in former times punished savagely. The institution of a gendarmerie in 1881, and the more stable nature of the edifices recently erected in the capital, have produced a marked diminution in the number and extent of these fires.

Health and Disease.

The Japanese are dyspeptic people, more dying from diseases of the digestion than from any other cause. Skin diseases, well treated at the various solfataras are common; bone diseases are also rife. very dangerous disease peculiar to the country and yielding to no specific remedy is kakke, a form of elephantiasis, or beri-beri. Small-pox was formerly a scourge, but compulsory vaccination has remedied this. Cholera appeared in force in the year 1879, and again violently in 1886. The houses are built low on the ground, the drains are open, wells are close to closets and rubbish heaps. However, there are now both an active sanitary society in Tokio, and a foreign professor of sanitary engineering in the university, and water-works with the latest improvements had been provided for Yokohama in 1890, when the capital and Nagasaki had also water-work schemes under consideration. Suicide is common, especially among men, three out mortality is small. of four male suicides hanging themselves, one out of every two female suicides drowning herself.



Lake Hakone, Japan-Mikado's Palace.

How They Sleep.

They lie on this and spread another futon over them, and rest their heads upon wooden pillows, and are happy. A futon is a thickly wadded cotton quilt, exactly like our comfortable, and a very nice arrangement such a bed is for the housekeeper. The bed is easily made, and in the morning the futon is folded and put away in a closet, and the chamberwork is done. They wear no night-dresses, but as every person, even in the poorest and humblest station, takes a hot bath once, and in the majority of cases twice, a day, there is nothing uncleanly in the wearing of the same dress at night which is worn in the day.

Among the Peasantry.

Conditions of life among the poorer classes, in the agricultural villages, are not particularly attractive. The evenings are cheerless, owing to the dismal illumination. In the average house the lamp consists of a square or circular lacquer stand, with four uprights two and one-half feet high, and panes of white paper. A flatted iron dish is suspended in this full of oil, with the pith of a rush laid across it, held by a weight in the centre, and one of the projecting ends is lighted. This wretched apparatus is called an andon, and round its wretched "darkness visible" the family huddles, the children to play games and learn lessons, and the women to sew: for the Japanese daylight is short and the houses are dark. Almost more deplorable is a candlestick of the same height as the andon, with a spike at the top which fits into a hole at the bottom of a "farthing" candle" of vegetable wax, with a thick wick made of rolled paper, which requires constant snuffing, and, after giving for a short time a dim and jerky light, expires with a bad smell. Lamps, burning mineral oils, native and imported, are being manufactured on a large scale, but apart from the peril connected with them, the carriage of oil into country districts is very expensive. No Japanese would think of sleeping without having an andon burning all night in his room.

Bathing.

Hot baths are a great institution in Japan. Formerly it was a general custom for persons of both sexes to bathe together; and this

primitive custom still prevails in rural districts, although forbidden in the cities, and always unknown in Tokio.

The people take a bath frequently. This sounds well, but when looked into, its merit diminishes. This bath in private houses consists of a tub four feet high, and sufficiently large to allow of an average-sized human being crouching in it in the ordinary squatting position. It is heated by charcoal in such a way that the fumes have occasionally proved fatal. The temperature ranges from 110° to 125°, and fatal syncope among old people is known to occur during immersion. The water in private bath-tubs is used without any change by all the inmates of a house, and in the public baths by a large number of customers. The bathing is not for purification, but for the enjoyment of a sensuous luxury. Soap is not used, and friction is apologized for by a general dabbing with a soft and dirty towel. The intermediate washing consists in putting the feet into hot water when covered with mud, and in washing the hands and face, or giving them a slap with a damp towel.

These people wear no linen, and their clothes, which are seldom washed, are constantly worn night and day, as long as they will hold together. They seal up their houses as hermetically as they can at night, and herd together in numbers in one sleeping-room, with its atmosphere vitiated to begin with by charcoal and tobacco fumes, huddled up in their dirty garments in wadded quilts, which are kept during the day in close cupboards, and are seldom washed from one vear's end to another. The *tatami*, beneath a tolerable fair exterior. swarm with insect life, and are receptacles of dust, organic matters, etc. The hair, which is loaded with oil and bandoline, is dressed once a week, or less often in the rural districts, and it is unnecessary to enter into any details regarding the distressing results, and much besides may be left to the imagination. The persons of the people, especially of the children, are infested with vermin, and one fruitful source of skin sores is the irritation arising from this cause. The floors of houses, being concealed by mats, are laid down carelessly with gaps between the boards, and as the damp earth is only eighteen inches or two feet below.



emanations of all kinds enter the mats and pass into the rooms. Where the drinking water is taken from wells situated in the midst of crowded houses, contamination may be regarded as certain, either from the direct effect of insanitary arrangements within the houses, or from percolations into the soil from gutters outside, choked with decomposing organic matter. In the farming villages, as a general rule, the sewage is kept in large tubs sunk into the earth at the house door, whence it is re-removed in open buckets to the fields.

The Position of Women.

"My impression is," says an English woman who has spent much time in Japan, "that, according to our notions, the Japanese wife is happier in the poorer, than in the richer classes. She works hard, but it is rather as the partner than the drudge of her husband. Nor, in the same class are the unmarried girls secluded, but, within certain limits, they possess complete freedom. Women undoubtedly enjoy a more favorable position than in most other heathen countries, and wives are presumably virtuous. Infanticide is very rare. The birth of a daughter is far from being an occasion of mourning, and girls receive the same affection and attention as boys, and are educated with equal care.

"The women of the upper classes are much secluded, and always go out with attendants. In the middle ranks it is not proper for a wife to be seen abroad in her husband's absence, and, to be above suspicion, many, under these circumstances, take an old woman to keep them company. There are many painful and evil customs to which I cannot refer, and which are not likely to be overthrown except by the reception of a true Christianity, some of them arising out of morbidly exaggerated notions of filial piety; but even in past times women have not been 'downtrodden,' but have occupied a high place in history. To say nothing of the fact that the greatest of the national divinities is a goddess, nine Empresses have ruled Japan by 'divine right,' and in literature, especially in poetry, women divide the foremost places with men."

Divorce.

The reasons why a man may divorce his wife are seven. When she is disobedient to her father-in-law and mother-in-law; when she is

unfaithful; when she is jealous; when she has leprosy; when she is childless; when she steals; when she has a chattering tongue. To the last reason the explanatory clause is added, "For the gabbling of a woman often destroys the peace of families." In mercy to the childless wife, the clause is added, "If she is amiable and gentle she shall not be divorced, but her husband shall adopt a child, or if his concubine have a child when his wife hath none, he shall not divorce her." At the end of all of the reasons for divorce it is added, "When a woman is once driven out of her husband's house, it is a great reproach to her."

Death and Burial.

When death occurs the body is laid with its head to the north (a position that the living Japanese scrupulously avoid), near a folding screen, between which and it a new zen is placed, on which are a saucer of oil with a lighted rush, cakes of uncooked rice dough, and a saucer of incense sticks. The priests directly after death choose the kaimiyo or posthumous name, write it on a tablet of white wood, and seat themselves by the corpse; his zen, bowls, cups, etc., are filled with vegetable food, and are placed by his side, the chopsticks being put on the wrong, i. e. the left side of the zen. At the end of forty-eight hours the corpse is arranged for the coffin by being washed with warm water, and the priest, while saying certain prayers, shaves the head. In all cases, rich or poor, the dress is of the usual make, but of pure white linen or cotton.

At Omagori, a town near Rokugo, large earthenware jars are manufactured, which are much used for interment by the wealthy, but sometimes they use two square boxes, the outer one being of finely planed wood of the *Retinospora obtusa*. The poor use what is called the "quick-tub," a covered tub of pine, hooped with bamboo. Women are dressed for burial in the silk robe worn on the marriage day, tabi are placed beside them or on their feet, and their hair usually flows loosely behind them. The wealthiest people fill the coffin with vermilion, and the poorest use chaff, but in other cases only the mouth, nose, and ears are filled with vermilion, and the coffin is filled up with coarse incense. The body is placed within the tub or box in the usual squatting



Lake Hakone, Japan-At Kiga.

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position. It is impossible to understand how a human body, many hours after death, can be pressed into the limited space afforded by even the outermost of the boxes. It has been said that the rigidity of a corpse is overcome by the use of a powder called dosia, which is sold by the priests, but this idea has been exploded, and the process remains incomprehensible.

A Japanese Funeral.

"Bannerets of small size and ornamental staves were outside the house door," says a writer, describing an actual funeral. "Two men in blue dresses, with pale blue over-garments resembling wings, received each person; two more presented a lacquered bowl of water and a white silk crepe towel, and then we passed into a large room, round which were arranged a number of very handsome folding screens, on which lotuses, storks and peonies were realistically painted, on a dead gold ground. Near the end of the room the coffin, under a canopy of white silk, upon which there was a very beautiful arrangement of artificial white lotuses, rested upon trestles, the face of the corpse being turned towards the north. Six priests, very magnificently dressed, sat on each side of the coffin, and two more knelt in front of a small temporary altar."

Mourning.

Deep mourning for father or mother lasts fifty days, during which time the children must abstain from saké, and must visit the grave and the temple of the burial service daily. For husbands, wives, brothers, sisters, and first-born children, the deep mourning lasts only twenty days, another instance of the preponderating importance given to the filial relation. For parents the second period of mourning lasts a year, and for the relatives before mentioned ninety days, and non-observance of the period of mourning for parents or husband is visited by penal servitude for one year.

Cemeteries.

Two estimable features in the Japanese character are the respect in which they hold their dead, and the attention which they pay to everything that can render their cemeteries beautiful and attractive. The solid granite monuments, often elaborate, are always tasteful. They vary

from the simple upright obelisk or stone pillar on a square pedestal, merely inscribed with the name of the deceased, to the massive granite base and carved column surmounted by a bronze Buddha seated on a lotus blossom, the figure in many instances reared to a height of eight feet.

As a People.

The Japanese possess many excellent qualities: they are kind, courteous, law abiding, cleanly in their habits, frugal and possessed with a high sense of personal honor which makes sordidness unknown. This is associated, moreover, with an ardent patriotic spirit, quite removed from factiousness. Nowhere are good manners and artistic culture so widespread, reaching even to the lowest. On the other hand, the people are deficient in moral earnestness and courage, which leads to corruption in social life and institutions. It is only when matters have become intolerable that discipline is enforced by the use of Draconian measures. An utter lack of chivalry towards women is an unpleasing feature of the national life among these people. Civic courage has also to be developed.

Social Manners.

The politeness of the Japanese in matters of social etiquette is unequaled. When, for example, the guests arrive at a dinner-party, they enter the house with the greatest hesitation, bowing low with their hands on their knees if they are men, or dropping on their knees and touching their foreheads almost to the ground, if they are ladies. The first Japanese salutation corresponds exactly to the Norwegian "Tak for sidst"—
"Thank you for the pleasure I had the last time I met you." This, however, is but the merest beginning of Japanese greeting. A conversation something after this style ensues: "I beg your pardon for my rudeness on the last occasion." "How can you say such a thing when it was I who failed to show you due courtesy?" "Far from it! I received a lesson in good manners from you." "How can you condescend to come to such a poor house as this?" "How can you, indeed, be so kind as to receive such an unimportant person as myself under your distinguished roof?"

All this punctuated with low bows and the sound of breath sucked rapidly in between the teeth, expressive of great *empressement*. At last, amid a final chorus of arigatos, the guests come to anchor upon the floor. Various objects are handed to them, to entertain them, a curio or two, a few photographs, no matter what, for it is *de rigueur* in Japanese etiquette to affect a great interest and admiration.

Letter writing, like book printing, advances by vertical lines from right to left, and is always on one side of one strip of paper, which is unwound from a roll as the writer proceeds, and cut off where he finishes. To fold the letter, it is doubled over and over from one end of the strip to the other. The postage stamp is affixed on the closed seal-flap of the envelope, instead of on its face. As for the mode of address, it is the exact reverse of ours. Thus, "Pennsylvania, Philadelphia, 723 Chestnut Street, Globe Bible Publishing Company, Messrs. Shepp," would be the Japanese way of directing a letter to the publishers. People in Japan are called by the family name first, the individual, or what we should call Christian, name next, and then the honorific. "Mr. Peter Smith" is in this country "Smith Peter Mr."

More Topsyturvydom.

The carpenter planes and saws towards instead of from him—the wrong way as we should say, yet his feats of planing are extraordinary. Japanese screws are left-handed, and Japanese locks work "the wrong way." At games of cards the dealer deals to the right, and the play goes round in the same direction. When traveling you fee the hotel servants soon after your arrival instead of at departure. Arrows are launched from the left side of the bow. Babies are carried on the back instead of in the arms. Candles are blown out with the hand or a fan instead of by the breath. The bookkeeper enters his money figures first, his items below them. In place of the hot food and cold drinks in which we indulge at our dinners and luncheons, the Japanese lean to cold food and hot drinks. Sweets make their appearance early in the repast. Your host takes the lowest place. Crests are worn on the clothing instead of being graven or painted on the household goods. Horses are mounted from the right side, where also are all the harness

fastenings. The mane is trained over the left side. In the stable the horse looks outward from his stall, and is fed from a bucket instead of a manger. The sail-cloths in Japanese craft are vertical instead of horizontal, and laced instead of sewn. When it is necessary to reef, the sail is reduced laterally by unlacing one or more breadths, instead of in its vertical dimension, as is the custom everywhere else. Strange, too, in other respects are the ways of Japanese boatmen. They tow their boats stern foremost, and also haul them up stern foremost on the beach. In cold weather, even though on their muscular and splendidly-shaped bodies there be hardly enough clothing to swear by, you may at least be sure of their taking infinite pains to wrap up, of all features, their noses. In house-building the roof is the first part constructed, only to be taken to pieces again until the substructure is ready for it; and the best rooms, as well as the garden, are commonly at the back instead of at the front.

The Pretty Girls of Japan.

Among the many charms of Japan, the first place must be given to her Musmes, her bright-eyed girls, whose gentle voices, winsome manners, and picturesque appearance add much to, if they do not indeed make, many of the pleasures of life in the Land of the Rising Sun; such as, for example, picnicking beneath the spreading cherry blossoms in the gardens at Kioto, gliding down the shallow river in the decorated holiday boats under the wooded heights of Arashiyama, aglow with flowering trees, or dining a la chopstick in the renowned Maple Club at Tokio.

Wherever we go, whatever we do, what would become of the attractions of Japan if her Musmes became "girls of the period," cut their hair short, and dressed in tailor-made gowns? Should we flock to see the westeria blooms hang in crowded three-feet-long bunches over the pools at Kameido, where tame golden carp, as large as salmon trout and of unknown antiquity, come to be fed at the sound of the clapping of hands, if it were not also to see the flickering light and the tilac shadows play over the graceful figures of the gaily dressed girls who, sitting on their heels in the flower-roofed booths, partake in the family





Lake Hakone, Japan—Group of Natives.

circle of strange and daintily served viands, brought out of quaint lacquer boxes?

Should we dine so often chairless, tableless, knife-and-fork-less, squatting clumsily on the floor and making awkward efforts to carve fish and convey morsels of food safely to our mouths with a single pair of chopsticks if we did not feel the attraction of the mignon waiting-maids. who bowing their heads to the ground bid us welcome in the entrance hall on our arrival, and who with noiseless tread bring in and, kneeling, place before us on the floor the miniature table or the square tray bearing dishes and lac bowls of food, and who either remain sitting on their heels in the centre of the room, silently watching every opportunity to fill our cup with hot saké, or quietly steal away to reappear as a fairy or a fisherboy, to dance, with dramatic postures of hands and body, a story of Japanese folk-lore, to the mournful clanging of the koto and the monotonous singing of the geishas? Would the streets—the long gray streets of a Japanese town—seem to us so picturesque as, with sketch-book or camera in hand, we stroll along finding endless "subjects," if it were not for the bright costumes of the women and children?

Family Arrangements.

The social position of woman is more favorable than in most non-Christian countries, but still leaves much to be desired. However, the attitude assumed by the Empress and the imperial princesses is rapidly bringing about a social equality of the sexes. Formerly concubines were recognized by law, and a certain number of imperial mistresses are attached to the court, whose children are open to the succession—the present Emperor and Crown Prince being the sons of mistresses. A man can, however, have only one legal wife, and the keeping of the concubines in the same house with the wife is more and more discountenanced by social opinion. Divorces are easily obtained by husbands, and the nuptial tie is little respected among the lower classes; but women of the well-to-do classes are modest and virtuous. Marriages are arranged through an intermediate, and both sexes marry at an early age. As a continuance of families is a point of great importance, adoption is largely resorted to in order to prevent families dying out. Prostitution is prevalent. It was

formerly no uncommon thing for a dutiful daughter to sell herself for a term of years to the proprietor of a house of ill-fame in order to retrieve her father's fallen fortunes. When she returned, no stigma attached to her; rather was she honored for her filial devotion. Licensed houses of ill-fame have always been confined to certain districts outside the city limits, and are carefully inspected. The Yoshiwara, or prostitutes' quarter, at Tokio, is one of the great show-places of the city:

"Arranging" Marriages.

Marriages are arranged by the friends of both parties, and much wordly wisdom is constantly shown in the transaction. Still, youthful affections do not always run in the prescribed channels, and an attractive girl, in spite of her seclusion in her father's house, is sure to have several lovers; and the frequent suicides of lovers prove that in Japan, as elsewhere, the course of true love is not always smooth. A lover who has formed a very decided preference fixes a sprig of the *Celastrus alatus* to the house of the lady's parents, and if it be neglected, so is he, but if the maiden blackens her teeth he is accepted, subject to the approval of the parents. The house-master says that this is sometimes resorted to in the Kubota neighborhood, but that marriages are usually made after the prescribed fashion.

Marriages are usually arranged when the bridegroom has passed his twentieth, and the bride her sixteenth year. Marriage is the manifest destiny of Japanese female children, who are trained to its duties from their earliest infancy. The bride does not receive a dowry, but is provided with a trousseau according to her condition. Money considerations do not appear to weigh much in the arrangements, but it is essential for the lady to be discreet, amiable and accomplished, and to be a mistress of etiquette and domestic management. If a father, having no son, gives his eldest daughter in marriage, her husband becomes his adopted son and takes his name. Betrothal precedes marriage, and marriage presents are often so lavishly given as to cripple for a time the resources of the givers. Japanese marriage is a purely civil contract. No religious ceremony is necessary. A marriage is legalized by its registration in the office of the Kocho.



CHAPTER XV.

JAPAN—CITY—COUNTRY—HIGHWAYS.

APAN BOASTS numerous cities and large towns, some of the former ranking among the most populous in the world. Best known of all, of course, is Tokio, the modern capital. It was, or a part of it was, formerly known as Yeddo, the mysterious city of the

Shoguns. But the ancient walls and palaces of Yeddo have vanished, and only the name remains in memory. As to modern Tokio, it is not an imposing city. It covers a vast extent of ground, but from no point of view does it impress the beholder with admiration. The first thing a visitor tries to do is to get a general idea of the town, but the ascent of Atagayama and other elevated places proves a failure; there is no one point from which it can be seen, and the only way of grasping it satisfactorily would be from a balloon! From every altitude, however, dark patches of forest, the low elevation crowned by the walls of the Castle topped by dark groves of pine and cryptomeria, broken hills and hollows with groups of temples, hills with streets straggling over their crests, shady places where the dead lie, parks, temple grounds, and gardenbordered streets, tiled roofs of temples, small oblong buildings glaring with white cement, long lines of low, gray roofs, green slopes, gleams of moats and canals, and Europeanized buildings, conspicuous by their windows and their ugliness, are sure to be seen, and the eye soon learns to distinguish as landmarks the groves of Shiba, Uyeno, and the Castle. On fine days Fuji-san looms grandly in the distance, and the white sails of junks, on the blue waters of the Gulf of Yeddo, give life to a somewhat motionless scene.

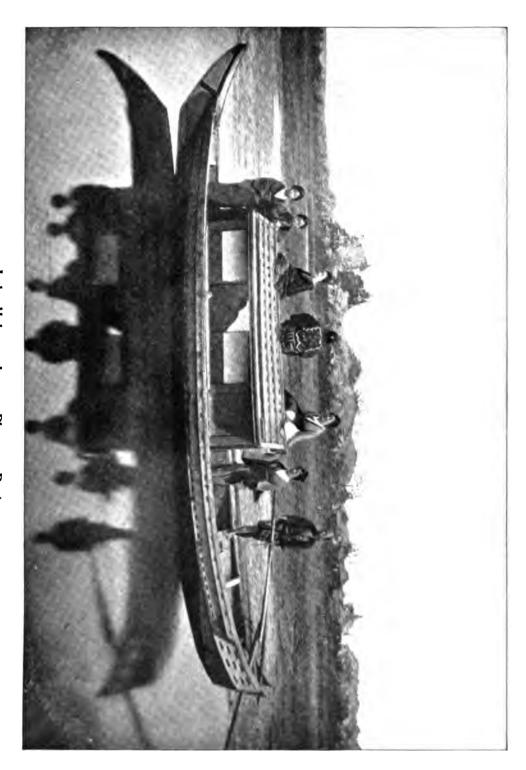
No view of Tokio, leaving out the impression produced by size, is striking; indeed there is a monotony of meanness about it. The hills (305)

are not heights, and there are no salient objects to detain the eye for an instant. As a city it lacks concentration. Masses of greenery, lined or patched with gray, and an absence of beginning or end, look suburban rather than metropolitan. Far away in the distance are other gray patches; you are told that those are still Tokio, and you ask no more. It is a city of "magnificent distances" without magnificence. You can drive in a crooked line fifteen miles from north to south, and eleven miles from east to west at least, and are still in Tokio. The blue waters of the gulf are its only recognizable boundary. It is an aggregate of one hundred and twenty-five villages, which grew together round the great fortress of the Mikado's chief vassal, and which, while retaining their parks, country houses, gardens, lakes, streams, and fields, their rustic lanes and sylvan beauty, have agreed to call themselves Tokio, and in certain quarters, such as the neighborhood of the Nippon-Bashi, Asakusa, and Shimmei-mai, have packed themselves pretty closely together. The bright Sumida, which once enclosed a part of the city, has now a transpontine Tokio, the populous district of Honio on its other side, and on the east and west miniature hills and valleys with rice-fields, pines, camellias, and bamboo, come up into the suburbs. There is no smoke, and no hum or clatter ascends.

Climate of Tokio.

Tokio is situated in latitude 35° 39' north, and in longitude 139° 45' east, at the head of the Gulf of Yeddo, where the Sumida, the Kanda, and several small streams fall into the sea. Thus it is slightly south of Gibraltar, but its isotherm is that of Bologna and Marseilles. Its annual rainfall is about sixty inches. The average number of raindays is ninety-eight. The months of least rain are December, January and February, and those of the greatest are usually June and July. The snowfall is very light, and snow rarely lies long on the ground. Days on which the mercury never rises above the freezing-point are very rare.

Outside the official quarter are the city, and the districts of north, east and south Tokio, containing Shiba and Uyeno, with their temples, groves, shrines, avenues and gardens, and the gorgeous tombs of eleven



Lake Hakone, Japan—Pleasure Boat.



of the Shoguns of the Tokugawa dynasty; Tsukiji, the "Foreign Concession," and centre of foreign missions; Asakusa, with the great popular temple of Kwan-non and its surrounding exhibitions; Oji, with its temples and tea-houses; Mukojima with its tea-houses, cherry avenues and shrines; Meguro with its rural beauty, its temples and cremationground, and the tombs of Gompachi and Kamurasaki; Takanawa, famous for attacks on the British legation, and for the tombs of the "Fortyseven ronins," and Shinagawa, of evil fame, the suburb which lies nearest to Yokohama, are all names which have become familiar from the reports of travelers and Mr. Mitford's *Tales of Old Japan*.

The Japanese Metropolis.

Of all Tokio, the city proper is the most densely populated district, and not the least interesting, as it is thoroughly Japanese, and few traces of foreign influence are to be seen. The Nipponbashi, or Bridge of Japan, is there, the geographical centre of the Empire, from which all distances are measured; the main street and numerous canals rur. through it, and every part of it is occupied with shops, storehouses, fireproof warehouses, and places of wholesale business, and their deep, heavily-tiled roofs almost redeem it from insignificance. The canals are jammed with neatly-roofed boats piled with produce, and on the roadways, loaded pack-horses, coolies, and man-carts with their shouting and struggling teams, leave barely room for the sight-seer. of San Francisco or New York present more commercial activity No time is lost,—"Presto" is the motto,—and loading, and unloading, packing, and unpacking, and warehousing, are carried on during daylight with much rapidity and noise.

The canals, which form as at Niigata, a convenient network of communication, are water-streets as well as water-ways, and are always thronged with loaded boats, and at certain times with pleasure-boats, and nocturnal boat processions illuminated with paper lanterns. The tide runs through them and keeps them sweet, but at low-water they look dirty and dismal, with their ragged fringe of sheds, and boats lying on the slime in which hundreds of children wallow with amphibious satisfaction. So many moats and canals involve a large number of

bridges, but few of these are of stone. Yaetaibashi, one of the longest, has twenty-four spans of thirty feet each. Tokio, in few things "behind the age," possesses water-works, and the supply is brought from a distance of nine miles in curious, square, wooden pipes, the mains from one to two feet square, and the distribution pipes four inches square; but there are no filtering beds, and the water is more abundant than pure.

Street Nomenclature.

Of the one thousand four hundred streets of Tokio, about two-thirds derive their names from natural objects, another proof of the love of nature which is so strong among the Japanese. There is a Matsu, or Pine Street, in nearly every one of the ninety-six subdivisions of the city. Scores of streets are named after the willow and bamboo, and a number after the cedar, peony, rush, rice-plant, wormwood, holly, and chrysanthemum. Among the more fanciful names are Plum Orchard, Pure Water, Sun Shade, Morning Sun, Flowing River, Mountain Breeze, and New Blossom; and beasts and birds are not forgotten, for there are Badger, Tortoise, Monkey, Stork, Bear, and Pheasant Streets re-duplicated, and twenty streets are called after that unworthy brute the Japanese horse—Pack Horse Relay Street being the oldest in Tokio.

The Old-Time Metropolis.

Osaka is the ancient commercial metropolis of Japan, and serves as the centre of distribution for one of the richest and most populous regions of the Empire. It is a quaint, old-fashioned city, wealthy and conservative, and a solid and substantial type, and yet not without many signs of the growth and spread of modern ideas. Its citizens are like itself—solid and substantial, and not too eager to adopt the new simply for the sake of its novelty, but very persistent and persevering in carrying out any project that may meet with their approval. They are the merchant princes of Japan, and in all the changes incident to the progress of the Empire within the past three decades they have retained for their city much of its ancient importance. The removal of the capital from Kioto to Tokio has deprived it of the political pre-eminence which it

once enjoyed, but if business and politics have been divorced, the former has not suffered much by the process.

Osaka is a very interesting city to visitors. In the hot weather its great river is crowded with brilliant pleasure parties, and its theatre street on the Dotom-bori canal is famous for the best displays in Japan. Osaka is also famous, or notorious, for its singing girls (Guechas), the most beautiful and alluring in Japan. But the city has also more solid attractions—its lordly castle, the national mint, the great Buddhist temple of Tenno-ji and the historical hill of Kodzu. Beneath this great dark Toru—the archway in the form of a double cross, which forms the entrance to every Shinto temple (it is alleged to furnish a rest for the sacred birds)—stood the Mikado Nintozu when he noticed that no smoke was rising from the cottages of the city. This brought the poverty of his people so home to him that he remitted all taxation for three years, though his own palace fell about his ears for want of repairs. the three years were over, smoke was rising from every dwelling, and his grateful subjects rebuilt his palace sumptuously, and as time went on substituted him for the tutelary deity of the temple.

The palace of Hideyoshi, the most magnificent building that Japan ever saw, with its miraculous carvings, stands within the walls no longer. It was fired by the retreating Tokugawas. But its moats and the stones of which it is built are so gigantic that they fairly take away one's breath. The stones are many of them a yard or two through and several yards long, and the principal moat is over a hundred feet deep and wide, cased with solid masonry on both sides.

Osaka had once quite a little colony of English and American merchants, and is still one of the treaty ports, but its "settlement" has been abandoned to missionaries, who, by all accounts, are not much more popular here than at Nagoya, which is the headquarters of Buddhist hostility to Christianity. The foreign merchants, who do most business in Osaka, have their establishments at Kobe, twenty miles lower down the bay, which is virtually the seaport of Osaka; Osaka itself being more suitable for the steamers of very light draught, which do the passenger-carrying and the petty trading of the Inland Sea.

The Ancient Capital.

Kioto, only an hour's ride from Osaka, presents an entirely different aspect. If Osaka is the home of commerce and of industry, Kioto-at least in the days of old Japan-was the chosen abode of the muses of learning and of the arts. During the time when a temporal ruler, nominally dependent, but in reality master, held sway at Yeddo; when the Shogunate had succeeded in usurping most of the real power, leaving only its shadow to the true sovereign, Kioto was the home of a venerated but impoverished Court, the members of which, debarred from the excitements of political life, turned their attention, whether from choice or necessity, to the cultivation of gentler pursuits. Here literature and letters flourished, and here many of the manual arts, which have made Japan famous, reached their highest stage of development. As the Hebrew poets loved to sing of mountain-girdled Jerusalem, so Japanese poetry extols Kioto, which is encompassed, not with forest-smothered ranges like those of Northern Japan, but with hills more or less rugged, wooded here, broken into gray peaks there, crimson with maples, or dark with pines, great outbreaks of yellowish rock giving warmth and variety, and the noble summit of Hiyeizan crowning the mountain wall which bounds the city on the north.

A Unique City.

Kioto is unlike the other cities of Japan. It is the home of art, given up to beauty, dress and amusement; its women are pretty, their coiffures and girdles are bewitching, surprises of bright color lurk about their attire; the children are pictures; there is music everywhere; beautiful tea-houses and pleasure-grounds abound, and besides all this, the city is completely girdled by a number of the grandest temples in Japan, with palaces and palace gardens of singular loveliness on the slopes of its purple hills.

Nikko.

The city of Nikko also has a distinct individuality. This consists not so much in its great beauty and variety as in its solemn grandeur, its profound melancholy, its slow and sure decay, and the historical and religious atmosphere from which one can never altogether escape. It is



Kioto, Japan-Great Bell at Daibutsu Temple.



a place of graves, too, of constant rain and strange stillness, and its glories lie in the past.

Nikko means "sunny splendor," and its beauties are celebrated in poetry and art all over Japan. Mountains for a great part of the year clothed or patched with snow, piled in great ranges round Nantaisan, their monarch, worshiped as a god; forests of magnificent timber; ravines and passes scarcely explored; dark green lakes sleeping in endless serenity; the deep abyss of Kegon, into which the waters of Chiuzenjii plunge from a height of two hundred and fifty feet; the bright beauty of the falls of Kiri Furi, the loveliness of the gardens of Dainichido; the sombre grandeur of the passes through which the Daiyagawa forces its way from the upper regions; a gorgeousness of azaleas and magnolias, and a luxuriousness of vegetation perhaps unequaled in Japan, are only a few of the attractions which surround the shrines of the two greatest Shoguns.

Kobe-Hiogo.

Kobe is the name by which we now know the ancient city of Hiogo, which is really the old native quarter of the newer treaty port. Kobe is a bright, cheerful place, picturesquely situated. The Foreign Concession, beautifully and regularly laid out on a grand scale for the population which it has never attracted, is at the east end. It is a "model settlement," well lighted with gas, and supplied with water, kept methodically clean, and efficiently cared for by the police. The Bund has a fine stone embankment, a grass parade, and a magnificent carriageroad, with the British, American, and German Consulates, and some "imposing" foreign residences on the other side.

Yokohama.

One of the best known ports is Yokohama, on the bay of the same name, forming a part of the Gulf of Yeddo. It contains the largest foreign settlement in Japan, and is of great commercial importance. The pride of the city is in its pleasure gardens and delightful dwelling-places situated on the "Bluff," a table-land to the south of the business quarter, and forming a purely residential suburb, approachable only by a steep carriage drive, or a footway of

some hundreds of stone steps. At the rear of this elevated plateau, is a rifle range and the racecourse, without which no large European settlement in the East could be regarded as complete. Good sea-bathing is to be had in the same locality, at Homoko. Down in the business quarter, close to "the city," as it were, there are the park and cricket grounds, whilst the boating club has its headquarters on the sea front. Yokohama dare not be left behind in the matter of athletics by her younger and spirited rival, Kobé, even were she disposed to slumber. The settlement possesses a number of excellent hotels, several clubs, and the business houses, termed *hongs*, after the Chinese word imported in the early days from Hong Kong, are substantially built and most creditably maintained. Altogether, Yokohama cannot fail to strike the stranger as a very comfortable, well-to-do place, with a large export trade in tea, silks, and rice.

Nagasaki.

Nagasaki possesses one of the finest harbors in the east, being practically landlocked, and with space to accommodate the navies of the world. Such a lovely panorama as that which opens to the eye, after passing the lighthouse on the rocky islet at the entrance, is rarely to be met with anywhere. In front is Papenberg, the scene of a massacre in the dark days of Japan, when the tenets of Christianity were not tolerated. At the far end of the inlet lies the town of Nagasaki, rising tier above tier on the picturesque hillsides. The bungalows of the consuls and other foreign residents lie scattered on the slopes more toward the harbor's mouth, each surrounded by its ample gardens and tennis lawns. Across the inlet is a semi-Russian settlement, off which are usually to be found anchored two or three of the Czar's men-of-war. The Russians would like to make Nagasaki a more complete adjunct of their Vladivostock naval depot than it now is, did not certain considerations stand in their way-as it is, they have a submarine telegraph cable between the two points, owned by the Great Northern Telegraph Company, an organization which likewise controls the cable from Nagasaki to Shanghai, and, as naturally follows, the communication between Japan and Europe.

Nagasaki is of great value to the Japanese—and has a corresponding interest for their foes—as a coaling station, the only place in the East where coal is mined in any quantity being at the Takashima collieries hard by. A rival power seizing Takashima might cripple Japan at a blow, save that she has large stocks of the precious fuel at Nagasaki itself, and at Yokohama and Kobe.

Agricultural Villages.

Japan is thickly dotted with small agricultural villages, which are often poor and unattractive places. The houses are small and dilapidated, and the inhabitants ill-fed and ill-clothed. The people are industrious, but their farming implements are of a primitive type. In some places, however, the farming villages are prosperous and beautiful. sometimes embowered in wood, and the richer farmers seclude their dwellings by closely-clipped hedges or rather screens, two feet wide, and often twenty feet high. "Tea grew near every house," says a traveler, "and its leaves were being gathered and dried on mats. Signs of silk culture began to appear in shrubberies of mulberry trees, and white and sulphur yellow cocoons were lying in the sun along the road Numbers of women sat in front of the houses weaving in flat trays. cotton cloth fifteen inches wide, and cotton yarn, mostly imported from England, was being dyed in all the villages, the dye used being a native indigo, the *Polygonum tinctorium*. Old women were spinning and young and old usually pursued their avocations with wise-looking babies tucked into the backs of their dresses, and peering cunningly over their shoulders."

The Great Plain of Yeddo.

The country in the immediate neighborhood of Yokohama is beautiful, with abrupt wooded hills, and small picturesque valleys, but after passing Kanagawa, the railroad enters upon the immense plain of Yeddo, said to be ninety miles from north to south, on whose northern and western boundaries faint blue mountains of great height hover dreamily in the blue haze, and on whose eastern shore for many miles the clear blue wavelets of the Gulf of Yeddo ripple, brightened by the white sails of innumerable fishing-boats. On this fertile and fruitful plain

stands not only the capital with its million of inhabitants, but a number of populous cities, and several hundred thriving agricultural villages. Every foot of land which can be seen from the railroad is cultivated by the most careful spade husbandry, and much of it is irrigated for rice. Streams abound, and villages of gray wooden houses with gray thatch, and gray temples with strangely curved roofs, are scattered thickly over the landscape.

Railways.

The railway system of Japan began with two lines, one from Tokio to Yokohama, and the other from Hiogo to Osaka and Kioto. In 1887 a great impetus was given to railway construction by the formation of private companies. The lines now in course of construction will, when completed, give the following trunk lines: 1. A central railway between the two capitals (finished); 2. A continuation through Hiago to Shimonoseki; 3. A line from Tokio to Aomori; 4. A west coast railway by the Shinano Mountains to Niigata; 5. A line in Kiushu from the Strait of Shimonoseki to Kagoshima. Shikoku and Yezo have each one short railway. Numerous branch and loop lines are finished or are under construction. The gauge is a narrow one; most of the engineers are English trained. Total probable mileage opened in 1891, was two thousand five hundred nales.

The journey from Yekohana to Tokio is accomplished in less than an hour by an adminable double-track railroad, eighteen miles long, with non-bridges, neat stations, and substantial roomy termini, built by English engineers at a cost known only to the government, and opened by the Wilario in 1872. The Yokohana station is a handsome and suitable stone building, with a specious approach, ticket offices on our plan, and to store withing-rooms for dialetera classes. Except the ticket clerks, who are English, the officials are Japanese in European dress. Outside the stations water to discuss the early known as which carry luggage as well as people. Only Limanas in the Land is allowed to an free; the rest is weighed, the band, and all real targets are fined that the discussion. The fares are, third class, an

ichibu, or about twenty-five cents; second class, sixty sen, or about sixty cents; and first class, a yen, or about a dollar. The tickets are collected as the passengers pass through the barrier at the end of the journey. The English-built cars have seats along the sides, and doors opening on platforms at both ends. On the whole, the arrangements are Continental rather than American.

Main Roads.

All highways in Japan are under the direct care of the government. The system of roads is generally good, although in remote districts the work of supervision and repair is not done so carefully as is really necessary. Of the highways the Tokaido is that best known to foreigners. This is nearly three hundred and seven miles in length, and connects Kioto and Tokio. Its course lies along the southeastern coast of the main island, and it is the only road in the country which is named after the circuit that it traverses. Dr. Kaempfer, one of the early residents in the Dutch factory at Nagasaki, gives in his well-known *History of Japan* a graphic and entertaining account of his journey from Nagasaki to Yeddo, in 1691, part of which he made by the Tokaido.

A Great Tunnel.

One of the most remarkable works recently completed by Japanese labor, without aid from foreign engineers, is a tunnel on this road. is situated about six miles to the westward of the large town of Shidzuoka, and about one hundred and six miles west of Tokio. The tunnel is cut through a high ridge of hills intersecting the Tokaido. The old line of road passed over the summit of the ridge, but this engineering work renders the journey far shorter and easier. A good roadway some eighteen feet in breadth leads up the ridge on either side, in a zigzag direction, so as to admit of wheeled vehicles passing along it with perfect safety; and the tunnel runs through the centre of the hill, thus connecting the two roadways. The passage is about two hundred yards in length; at the eastern end it is faced with stone, then the roof is supported by timber arches for some distance; a small portion is next hewn out of a stratum of solid rock; and finally the timber arches are again continued as far as the western extremity. The breadth throughout is about twelve feet, and the height about ten feet. As the tunnel runs in a curved line, owing to the formation of the hill, and is thus very dark, lamps are placed in it at intervals; while at each end are fixed in the ground several posts, each surmounted by a brightly polished oblong plate of tin to reflect the rays of the sun into the interior. This important work was commenced in 1873, but was not completed until March, 1876.

Another road between Kioto and Tokio is the Nakasendo, also called the Kiso-kaido; this runs through the heart of the country, to the north of the Tokaido, and is a little over three hundred and twentythree miles in length. Some of the hill scenery on the western half of this road is exceptionally grand; the elevation in many parts is so great that in winter the roadway is much obstructed by snow. The longest high road in Japan is the Oshiukaido, running northward from Tokio to Awomori on the Tsugaru Straits. It traverses the provinces of the Musashi, Shimotsuke, Iwashiro, Rikuzen, Rikuchiu, and Michinoku, and its length is given at nearly four hundred and forty-four miles. Two roads from Tokio to Niigata exist, the longer being about two hundred and sixty-four and the shorter about two hundred and twenty-five miles in length; the latter is said to be impassable in winter. Neither of these possesses a name, and for a considerable distance each is identical with the Nakasendo. Another road, which, though far shorter than those already mentioned, still possesses great interest for the traveler on account of the beauty of its mountain scenery, is the Koshiu-kaido. It unites Tokio and Kofu, the chief town in the province of Kai, and is seventyseven miles in length; from Kofu a continuation of it joins the Nakasendo at Shimono-suwa, in the province of Shinano, some thirty-two miles farther. To the west of Kioto lie many other roads, but they are of less importance because there is little traffic in the Sanindo, while that of the Sanyodo is conducted in junks which ply on the Inland Sea.

The Jinrickisha.

Doubtless the best known means of travel in Japan is the jinrickisha, or "man-power carriage." These odd little vehicles are used in cities and towns, and on all fairly level roads. A jinrickisha is shaped

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like a miniature gig, and is, as a rule, drawn by a single coolie, though for rapid traveling two men are usually employed. In the city of Tokio alone there exist over ten thousand of these jinrickishas, and various improvements as regards their style, shape and build have been introduced since 1870, the year in which they first came into use. Many are of sufficient size to carry two persons, and on a good road they travel about six miles an hour; the rate of hire is about five cents a mile.

Many people suppose the "man-power carriage" to be the ancient Japanese method of vehicular progression, but this is an error, for the only vehicles known in Japan before the last quarter of a century were holy cars upon which deities and sovereigns were borne in procession. and perhaps the rude country carts. At any rate the presence of a jinrickisha upon a work of Japanese art at once stamps it as very Indeed, if we come to the root of the matter, the jinrickisha modern. is a Western invention. Carriages for public use were unknown, and as not everybody could afford to keep one for private use, the necessity was felt for something which should fulfil the foreign prejudice in favor of rapid locomotion and be within the reach of the shallowest purse; and so the jinrickisha was evolved. Before railways were introduced inrickisha proprietors drove a roaring trade. If a man wanted to go to Tokio from Yokohama, his choice lay between a horse, his own feet, that species of "little ease" known as the "kago," or the jinrickisha. For some time after the short line was opened between Yokohama and Tokio, jinrickishas monopolized the carrying trade of the capital. an enterprising native thought he would cut the jinrickisha out by starting an omnibus, which plied between the railway station and the Nipponbashi—the Bridge of Japan; but, as the new-comer ran over almost as many people as it carried, the police swooped down on it, and it was sent to keep company under a shed with a brand new London steam fire-engine, which had not succeeded in winning favor.

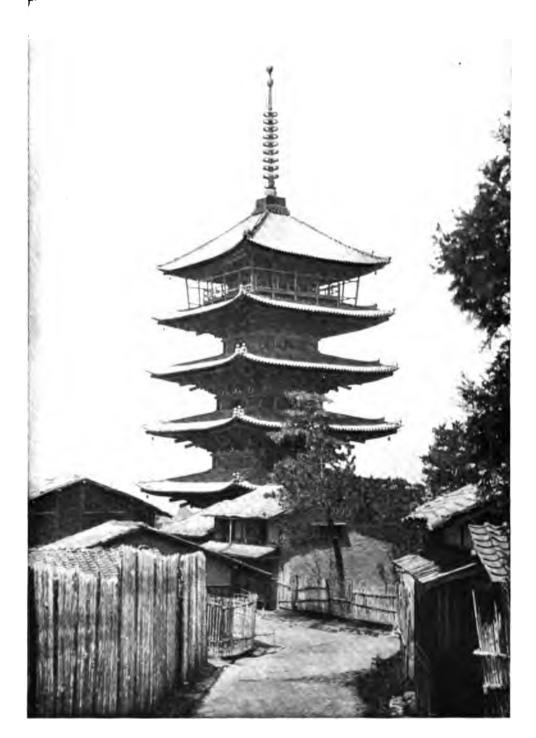
'Rickisha Men.

The tendency of all followers of a calling is to band together, and so the jinrickisha men became a sect of themselves, with their own characteristics and superstitions and freemasonry. They are powerful

little men, with abnormally developed legs, and constant training renders their powers of endurance really wonderful. The average time occupied by two men in going from Yokohama to Odawarra, a distance of thirtyeight miles, was under five hours, and this along a very hilly and abominably uneven road. As soon as the limits of the European settlement were reached, down went the shafts, and off went every particle of clothing worn by the men except the "fundoshi," or loin-cloth, the result being often startling, inasmuch as many of the men were accustomed to tattoo themselves from head to foot in the most brilliant colors, and in designs which were often remarkably beautiful, and often remarkably the reverse. Then the journey would begin in real earnest. and the coolies, sometimes tandem, sometimes one in the shafts and one pushing behind, would start at a break-neck pace, dashing round corners, rattling down hills, bounding over boulders, and every minute. when running through a village, within an ace of committing old woman, child, or fowl slaughter.

Other Modes of Transportation.

On most of the high roads run small stage wagons of various sizes, but these are, as a rule, badly made, insecure, and for the conveyance of passengers alone. In the mountainous regions, and especially in the hills immediately behind the foreign settlement (Kobe) at Hiogo, in the province of Setsu, small bullock cars are to be seen. These are roughly made of untrimmed timber, and are anything but strong; each rests on three wheels of solid wood, and is drawn by one bullock. They are, however, very useful for the conveyance of blocks of stone from the hills, and for rough country work. For the transport of baggage or heavy goods, large two-wheeled carts are in use; these are pushed along by four or six coolies. Until litely the only vehicle employed in traveling was the palanquin. Of these there were two kinds, viz., the norimono, a large litter carried by several bearers, and used principally by persons of the better class, and the kago, still to be seen in hilly districts where carriages cannot pass. The kago is a mere basket-work conveyance, slung from a pole carried across the shoulders of two coollist it is easy to see that the substitution of the wheeled



Kioto, Japan—Tesaka Pagoda.



jinrikisha drawn by only one man was a great improvement as regards both economy of labor and facility of locomotion. In country districts, and wherever the roads are stony or narrow, long strings of pack-horses meet the eye. These animals are shod with straw sandals to protect the frog of the hoof, and their burden is attached by ropes to a rough pack-saddle without girths. They go in single file, and move only at a walk. To their necks is attached a string of small metal bells—a survival of the ancient usage whereby a state courier was provided with bells to give timely warning of his approach at the different barriers along his route, and so to guard against any impediment or delay. The peasants also often employ oxen as beasts of burden in hilly regions.

Tea-Houses on the Road.

A feature of travel in rural Japan is the number of tea-houses, or inns for refreshment, scattered along the road. Says a traveler who went through the country in a "man-power carriage:" "After running cheerily for several miles my men bowled me into a tea-house where they ate and smoked while I sat in the garden, which consisted of baked mud. smooth stepping-stones, a little pond with some gold-fish, a deformed pine and a stone lantern. Observe that foreigners are wrong in calling the Japanese houses of entertainment indiscriminately 'tea-houses.' A tea-house or chaya is a house at which you can obtain tea and other refreshments, rooms to eat them in, and attendance. That which to some extent answers to a hotel is a *yadoya*, which provides sleeping accommodation and food as required. The licenses are different. houses are of all grades, from the three-storied erections, gay with flags and lanterns, in the great cities and at places of popular resort, down to the road-side tea-house, with three or four lounges of dark-colored wood under its eaves, usually occupied by naked coolies in all attitudes of easiness and repose. The floor is raised about eighteen inches above the ground, and in these tea-houses is frequently a matted platform with a recess called the doma, literally 'earth-space,' in the middle, round which runs a ledge of polished wood called the itama, or 'board-space,' on which travelers sit while they bathe their soiled feet with the water

which is immediately brought to them; for neither with soiled feet nor in foreign shoes must one advance one step on the matted floor.

"When we stopped at wayside tea-houses the runners bathed their feet, rinsed their mouths, and ate rice, pickles, salt fish, and 'broth of abominable things,' after which they smoked their tiny pipes, which give them three whiffs for each filling. As soon as I got out at any of these, one smiling girl brought me the tabakobon, a square wood or lacquer tray, with a china or bamboo charcoal-holder and ash-pot upon it, and another presented me with a zen, a small lacquer table about six inches high, with a tiny teapot with a hollow handle at right angles with the spout, holding about an English teacupful, and two cups without handles or saucers, with a capacity of from ten to twenty thimblefuls each. The hot water is merely allowed to rest a minute on the tea-leaves, and the infusion is a clear straw-colored liquid with a delicious aroma and flavor, grateful and refreshing at all times. If Japanese tea 'stands,' it acquires a a coarse bitterness and an unwholesome astringency. Milk and sugar are not used. A clean-looking wooden or lacquer pail with a lid is kept in all tea-houses, and though hot rice, except to order, is ready only three times daily, the pail always contains cold rice, and the coolies heat it by pouring hot tea over it. As you eat, a tea-house girl, with this pail beside her, squats on the floor in front of you, and fills your rice bowl till you say, 'Hold, enough!' On this road it is expected that you leave three or four sen on the tea-tray for a rest of an hour or two, and tea."

Inspiring Travel.

Whether in city or country, there is no place where travel is more picturesque than in Japan, on one of the great roads, such as the Tokaido, or the Isekaido. One is dragged along by flying, yelling jinrickisha men; past trim, prosperous towns and villages; past bands of white-clad pilgrims, robust, well-gaitered, and wayworn, with their bells and fans, fringed mats, and mighty hats of rush-straw. On our right, very near, are the dancing waters of the beautiful Owari Gulf, stretching away till lost in haze, and backed by the pearly silhouettes of the mountains of Mikawa. On our left is a wide expanse of highly cultivated but hedgeless fields. Such is travel on the Isekaido.

CHAPTER XVI.

JAPAN—TRADES—PROFESSIONS—MANUFACTURES—AGRICULTURE.

REAT EXCELLENCE has been attained by the Japanese in the mechanical arts, especially in metallurgy, and in the manufacture of porcelain, lacquer ware, and silk fabrics; indeed, in some of these departments works of art are produced, so exquisite in design and execution as to

excel the best products of Europe. The Emperor Gotoba, eighty-third of his line, founded about 1200, a school of sword-making in Kioto, which he himself practically superintended: Masamune (fourteenth century) blades are the most famous. Goto Yujo (1435-1513) may be said to have created the art of chiselling in metals in Japan. Excellently finished cutlery is still made in Osaka and Tokio. The porcelain industry virtually dates from the thirteenth century, when Shunkei, the Father of Pottery, flourished at Seto, in Owari: hence the Japanese name Setomono for all kinds of earthenware. Shunkei studied for six years in China, but Japan also owes much to Corea, whence artisans arrived at various periods on the invitation of Japanese nobles. Among the most celebrated wares are the crackled Satsuma, which dates from about 1640, the Hizen, the Kaga, and the Owari. Much of the art decoration of these is executed in Tokio. The lacquer industry dates from pre-historic towns; some of the finest specimens of lacquer ware extant date from the shogunate of Yoshimasa (1436-80); towards the end of the seventeenth century lacquering perhaps reached its acme of perfection. bronze and inlaid metal-work of Japan is highly esteemed. enamel (shippo) an art introduced from China two and a-half centuries ago, is made in Kioto. Silk weaving is carried to high perfection, especially in the two districts of Kwansei, round Kioto, whose looms (327)

supply artistic silk and cotton goods, and Kwanto, round Maebashi, north of Tokio, which supplies ordinary wearing materials.

Artistic Carving.

A nation showing such artistic power in metals, and in more fictile material, such as clay, could not fail to excel in wood and ivory carving. Perhaps in no department are they better known, owing to the large number of "nitsuke," as the little ivory groups of figures are called, replete with life and humor, that are to be seen in a hundred shops in every capital, These, in the days now rapidly passing away, used to be employed as buttons, and were as much matters of costly fancy as seals and rings or brooches with us.

There is a great field for the display of their originality and love of variety in the wall papers, which are used to ornament their walls and screens. What is elsewhere said of their decorative system and methods of surface ornamentation applies to their wall papers; and the system itself is nowhere so severely tried, because something of mechanical reproduction is unavoidable. Whether stencilled or printed, the design of a single square must of necessity be the same in each. By what force of imagination and ingenuity they disguise the effect of exact repetition, and lead the eye away from noticing the uniformity, can be realized only by inspection of the papers covering the walls of an apartment, and no description could supply a substitute.

Textile Fabrics.

Of textile fabrics and embroidery, in both of which they have developed an industry peculiarly their own, something of the same kind may be said as of their wall papers. These fabrics have, however, been so familiarized in England by the eager adoption of the best and most novel in female costumes that their chief characteristics must be very generally known. It was the custom in former times for each damalo to have a loom for weaving the brocades which he himself and his wife and family required, and also the fabrics of less costly materials for his retainers. The robes manufactured for the court at Kioto and Yeddo were in like manner to be had only from the imperial looms. But in many of the more common textile fabrics the best evi-



Nikko, Japan-Imaichi Road.

dence may perhaps be found of the artistic feeling of the nation, and the universality of art work. Towels and dusters of the least expensive material often display very choice designs—as do also the Turkish and Syrian fabrics of the same quality. A piece of bamboo, a broken branch of blossoms, or a flight of birds in counter-changed colors, suffices in their hands to produce the most charming effect, in the most perfect taste. Their embroidery has never been excelled in beauty of design, assortment of colors, and perfection of needlework.

Weaving Crape.

Crape is, after silk damasks, the favorite fabric of the Japanese for dress. In this material the weft is composed of threads which have been forcibly twisted, either to the left or to the right. The cloth is woven with two shuttles, two or four shots being given with the lefttwisted thread from one shuttle, and the same number with the righttwisted thread from the other shuttle. On the removal of the cloth from the loom it is placed in a bath and boiled for some hours with straw ashes, and then washed, after which it is found to have shrunk considerably, particularly in its breadth. Before drying it is stretched and rolled on a wooden cylinder, and then dried in the sun. When finished the cloth has the uneven surface liked by the Japanese, and which it will always retain. The twisting machine used is simple and efficient. Over a large light bamboo wheel, worked by the hand or water-power, the weft threads pass, and, dividing, half of them go to the right and half to the left, the large wheel keeping the spools and reels in motion by which the threads are twisted and wound. Crape is woven in narrow widths from twelve to fourteen inches wide, though some manufacturers are now beginning to weave the cheaper qualities wider, twenty-four to twenty-seven inches, to meet the demands of foreign purchasers. From the weaver the cloth passes to the printer.

Factory Scenes.

We pass into the sheds where the men are at work printing the gay stuffs which so enhance the charms of Japan's pretty women. The sheds are open on three sides, and are filled with rows of long, narrow tables or boards on trestles. On these are strained the cottons

or crapes to be dyed, and to the rafters above are hung the boards on which the stuffs partly printed are drying before the completion of the process. Several men and boys are leaning over the tables at work. We look around for the machinery or tools by means of which the elaborate patterns we have so much admired are produced, but we look in vain; the machinery consists solely of a few stencil plates, brushes and saucers of fluid paints, and the human hand—that most ingenious, adaptable, obedient and successful of machines when guided by the mind of the artist-workman.

Laying on Artistic Designs.

But to describe the process. To make it quite clear we will imagine, for example, that a simple Japanese pattern, such as that of a white fan decorated with a realistic design of birds and branches of pink plum blossoms, and thrown on a pale blue ground, is being printed. Each fan may contain a separate design if wished; the method is the A stencil-plate made of stout water-proof paper is temporarily fixed by bradawls to the cloth and table beneath, and with a bamboo spatula a paste of rice and other materials is spread rapidly and evenly over the surface of the plate. The paste passes on to the cloth through the patterned spaces of the stencil-plate, and thus covers the parts it is intended to leave white in the design. The plate is then removed and the uce paste is allowed to dry. The workman passes down the long table, which is the length of an entire piece of cloth, and, using the same stenail-plate, he quickly covers the intended white spaces throughout the whole extent of the cloth. A series of stencil-plates are then used in succession in order to draw in the outlines and put in the colors and shades of the design. Thus, one plate will give the outlines of one-half of the birds and flowers, the rest of the outlines being comif ted by the next plate. With a third plate the brown tints of the birds' wings are put in, with a fourth their beaks and claws, with a tifth my other color of their plumage, with a sixth the pink shades of the plum blossoms, with a seventh the green leaves, and so on, the number of the stencil-plates being limited only by the complication of the design, and by the variety of the colors and tints in it.

Masters of Coloring.

The colors are laid on moist, with flat round brushes. The depth, tone, and shading of the colors depend on the taste and skill of the workman, and it is delightful to watch him at work and to find how instinctively and rapidly he feels that a tone is here too strong, there too weak, and to see him shade and temper it by dipping his brush into a dish of clean water always at hand, or deepen it with a few strokes of his paint brush. Rapidly the design in all its complication grows beneath the apt fingers of the printer, and soon the long strip of cotton or silk crape is covered with fans and birds and flowers: but the base of the cloth still remains white. To dye it blue the parts which have already been printed are covered with a thick layer of rice paste. When dry the whole surface of the cloth is brushed over with a paste of indigo and rice, or it is dipped into the indigo vat. The cloth is then steamed to obtain fixing of the colors by the mordants with which the dyes are mixed, and finally the rice paste is washed off, when the design of birds and plum blossoms of a white fan on a blue ground, will appear as clean and distinct as if just drawn with the brush.

Fine Art in Dress Goods.

The most cunning effects are, however, sometimes obtained by painting; and from the hands of the stencil-printer the stuff often passes to the painter, who, with a small brush, puts in tints or markings on wings or feathers or flowers, shading and combining colors with rare skill and an intuitive perception of the beautiful in tones and "values."

Silks and Satins.

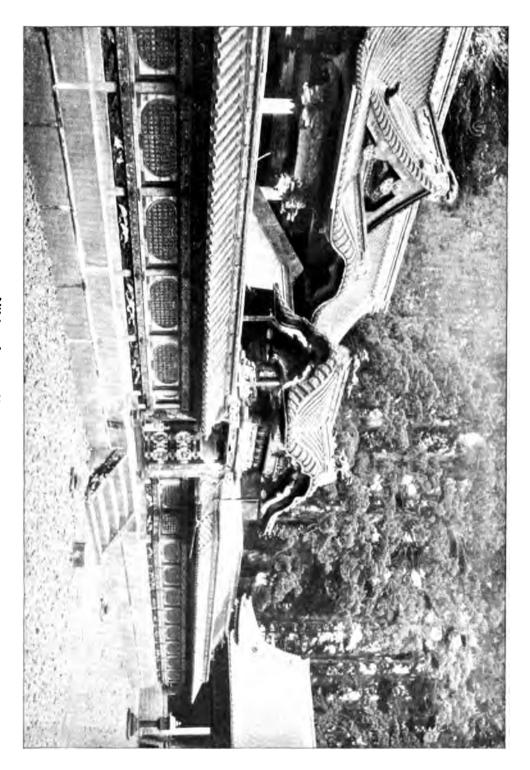
Silks and satins are printed in the same way as cottons and crapes, and in some of the factories in which the highest class of work is produced, such as that of Mr. Nishimura, of Kioto, the combination of stencil printing, painting and embroidery produces triumphs of textile art unmatched in the world for beauty and for skillful manipulation. Velvet is also printed so as to produce pictorial effects, the pile being cut only sufficiently to enhance the design. Sometimes, though by no means always, the results are good, and these printed velvets are framed and hung up as pictures by Western buyers. Plain colored stuffs are

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so little used in Japan for dress materials that vat-dyeing, except in the case of indigo, is little practiced. To meet, however, the tastes and requirements of foreign visitors, crapes and silks are now more frequently dyed plain colors than heretofore. Aniline dyes are gradually displacing the old vegetable Japanese dyes, much to the regret of many of the more artistic of the manufacturers. In one instance I found a manufacturer had returned to the use of the old vegetable dyes, after giving the aniline dyes a trial, as he found them more permanent. Indigo obtained from Persicaria (Polygonum tinctorum), turmeric, Brazil wood, madder, safflowers are the best known of the dyes used by the Japanese. They also obtain a brilliant purple from the stone-crop called Shikon, and green from the flowers of the Saphora labonica. berry, the pomegranate and the peach tree also furnish dyes. dyes are obtained by producing in various ways a tannate of iron. One method is to make a solution of iron by soaking rusty iron for some time in sour wine in a warm place exposed to the air; the product is probably an oxalate of iron.

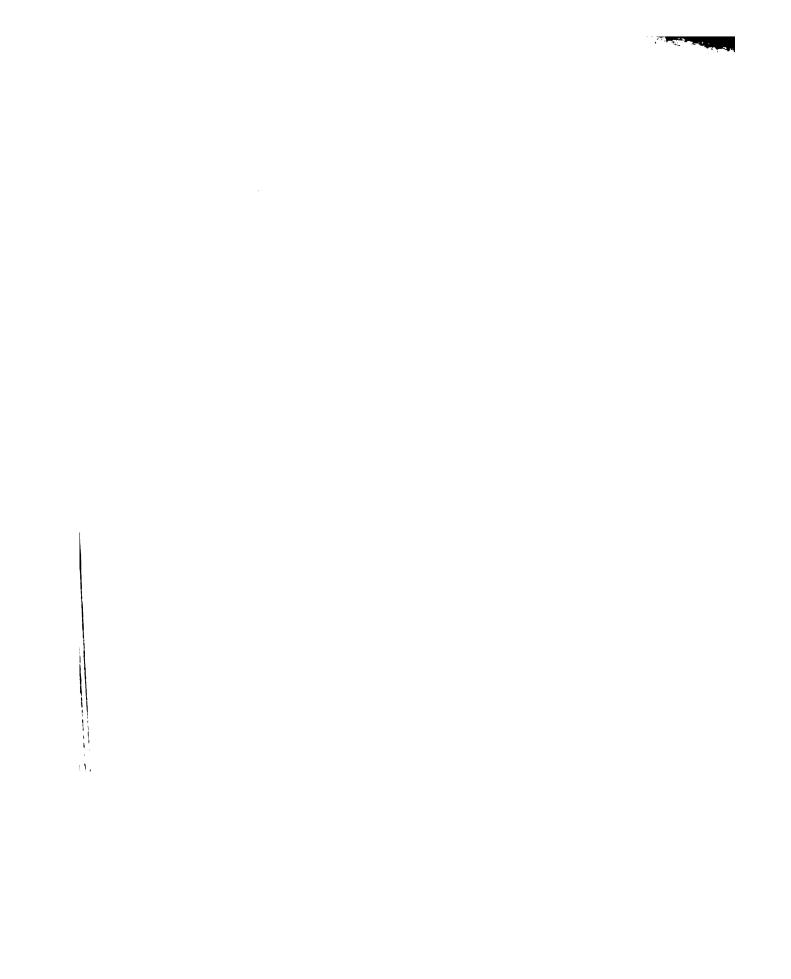
Ceramics.

There has been much discussion as to the source whence the Japanese derived their skill in pottery and porcelain. The general conclusion that, at a remote era, some Corean priests introduced the manufactory of porcelain from China, the country most advanced in civilization in the eastern half of Asia, may be accepted as sufficiently attested. There is evidence that both Chinese and Japanese have since that time borrowed largely from each other, while inventing new forms and processes by their own ingenuity, taste, and skill. Thus differences in treatment and working traditions would become the inheritance of each, giving rise to the very characteristic distinction which may be observed in the present day between Chinese and Japanese porcelain and pottery of all kinds, notwithstanding a certain generic likeness. The discovery of the art of making hard porcelain, the pale dure of the French in contradistinction to the pale tendre, cost European workmen much time and labor, after the first importations of Chinese and Japanese porcelain excited the admiration and envy of Hurope; and the secret was never revealed by either Chinese or Japanese



Nikko, Japan-Koramon Gate.

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to any European. There are still many secrets of these crafts as jealously guarded as ever. The mystery of crackled china, of lace-work, translucent porcelain covered with glaze, and of the marvelous egg-shell cups, and the process whereby these are enameled and covered by a fine woven case of bamboo, as well as the composition and sources of their colors, are still so many secrets to the European manufacturers, although something has been divined or discovered quite lately as to crackle and lace-work porcelain. Of the art-pottery and stoneware of Satsuma and Hizen. and indeed of many other provinces in Japan, it may be said that nothing better in the material has ever been produced. The Japanese have no pretension to rank with the classic designs on the Etruscan and Greek vases, because they have never learned to draw the human figure correctly. But in flowers, birds, fishes, and insects the Greeks themselves never approached the perfection of Japanese art, where such objects give a beauty and value often to the very commonest piece of pottery, made with the finger and thumb for the chief tools, and retaining the impress of the skin on the surface.

Painted Porcelains.

Porcelain painted or enameled with flowers and other designs is largely produced in the province of Hizen in the island of Kiushiu, of which Nagasaki, where there are large manufactories, is a port; but it is also manufactured in a great number of other provinces and districts. The decoration, whether in enamel colors or metals, is laid on after the final burning of the clay or pak, and above the glaze. But the artists often live apart from the factories and independent of them, working at their own homes, and owning, separately or jointly according to circumstances, small ovens, where at a comparatively low temperature they can fix their easily fused enamels. Thus much of the finer egg-shell porcelain used to be sent in the white state to Tokio, Hizen, and other places, there to be decorated by artists of local celebrity. But from the Hizen factories also comes a great quantity of low-class porcelain for shipment at Nagasaki, to suit the demand of the European markets. That for the most part is vulgar in taste, made on European models for domestic use, and consists of toilet sets, tea services, jars, trays, etc.,

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coarsely even if elaborately painted, akin to the ware so long received from Canton under similar conditions of deterioration. The colors are bad, with no refined tones. Light greens, red, and blue, all poor in quality, are most common, and have a vulgar and disagreeble effect. This is the result of a demand for cheap articles by tradesmen who have no taste themselves. But Arita, Kioto, Kaga, Satsuma, and Owari are all centres whence the most characteristic and admired ceramic wares of Japan are obtained.

Cloisonne.

Cloisonne belongs' perhaps more to metal working than to ceramics. In all the applications of the art of enameling, the Japanese have run their great rivals in cloisonne work very close, although upon the whole the Chinese have the superiority, their coloring being more brilliant and finely toned in harmony, and their work more solid and satisfactory both to the eye and the touch. A dull and sombre tone is generally adopted in Japanese cloisonne work, which much impairs the beauty of their good workmanship in its general effect.

The mode of producing cloisonne work has often been described. It derives its name from the process of building up the design in cells formed by raised septa varying from one-tenth to one-twelfth of an inch in depth. These labyrinth cells, forming elaborate patterns of flowers, diapers, frets, etc., are soldered on the surface of the vases selected, made generally of copper; and into these cells the enamel, of the consistence of oil paints and of the various colors required by the pattern, is carefully pressed with a wooden spatula. When complete the piece is placed in a primitive kind of oven or "mutile," where it is fired with a regulated heat until the paste is fused and converted into a virtreous substance, which is allowed very gradually to cond.

Metal-Working.

In all manipulations of metals and amalgams the Japanese are great masters. They not only hare in possession of secret processes unknown to workmen in Harepe," by which they produce effects beyond the material of the latter, hat show a mastery of their material in the moulding

and designing of their productions which imparts a peculiar freedom and grace to their best work. A lotus leaf and flower and seed-pot they will produce with inimitable fidelity in the subtle curves and undulating lines and surfaces, and in the most minute markings of leaf and flower. So birds and fishes and insects cast in bronze seem instinct with life, so true are they to nature, while at other times the same objects are adopted for a purely conventional mode of treatment. Their inlaying and overlaying of metals, bronze, silver, and steel, more than rival the best productions of the ateliers of Paris or Berlin, and constitute a special artindustry, with some features of finish and excellence not yet attained in Europe.

Of the metallurgic triumphs of art which the Japanese may justly claim over all competitors, Chinese, Indian or European, perhaps the greatest is the perfection to which they have brought the designs in "Shakudo," an amalgam of which are usually made the brooches or buttons used to fasten their tobacco pouches and pocket-books, or to ornament the handles of their swords. Shakudo is chiefly of iron, relieved by partial overlaying of gold, silver, and bronze.

Fret Work.

Fret patterns are in constant use in all Japanese art, sometimes in the form of borders, and more frequently in diapers, which they use with excellent effect on surfaces in filling up and varying the spaces, in combination with floral and other designs. Their love of variety leads them to adopt several different diapers in covering any surface, often enclosing them in irregular-shaped compartments, fitting into each other or detached according to the fancy of the artist and the shape of the object ornamented. The same kind of ornamentation and decorative art is carried out in their woodwork, as may constantly be seen in their cabinets of marquetrie and inlaid boxes. Their predilection for geometrical forms is best to be seen in their great variety of diapers. Nor must their floral diapers be overlooked, consisting as they do of an almost infinite variety for covering whole surfaces, in which flowers and foliage form the material. In the spaces of decoration as in all else, the Japanese artist studiously avoids uniformity or repetition of exact spacing.

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He repeats, but with the greatest irregularity possible, to disguise, as it were, the repetition of what is in effect the same design or pattern. In close connection with the diaper system of ornamentation is that known as powdering, familiar in European art; but in Japan, following the principle of irregularity, the decorator avoids any regular distribution of the design adopted. Lastly, there is a style of ornamentation peculiarly Japanese which consists in the use of medallions grouped or scattered over a surface—of various colors and forms—and filled in with different diapers, the whole producing an effect as pleasing as it was novel when first introduced to European eyes. And in this treatment of medallion powdering may best be seen the triumph of this system for the avoidance of uniformity and diametrical division. The medallions being of definite forms, and usually geometrical in outline, the ingenuity displayed in overcoming the difficulty such forms present, is very instructive. They are placed either singly or in groups—in the latter case partially overlapping, and of different outlines—in different colors, and filled in with various diapers, the whole being irregularly distributed over the surface in such a way as to avoid diametrical division or uniformity of any kind.

Japanning.

China has given its name to all porcelain in the Western world, as the country from which it was first imported. So has Japan given its name to all lacquer ware, first introduced to the knowledge and admiration of Europe in the seventeenth century after the discovery of that country. The beauty and excellence of Japanese lacquer ware have never been matched in Europe. Not even in China, where the varnish tree is also maligenous, and the industry may date quite as far back, has malige ever been established. Japan reigns supreme, now as at first, to the thost beautiful and perfect product of all her skilled labor and late to pewer.

The unmatched and apparently unmatchable beauty of Japanese lacquit may be due to many causes. The varnish tree is of several knot, and the *Urushi* tree growing in Japan (the fruit of which yields the vagetidle wax), from which is derived the lacquer varnish, supplies, it is said, a finer gain than any other of the same species. It is

extracted from the tree at particular seasons only, by incisions in the bark, and from first to last is subjected to many manipulations and refining processes, conducted with a patient attention and a delicacy such as could with difficulty be secured in any other country—perhaps not in Europe at any cost. It admits in these processes of various admixtures of coloring matter, and from the first gathering to the last use of it in highly finished work, increasing care as to the dryness or moisture of the atmosphere, the exclusion of every particle of dust, and other conditions are essential. The articles to be lacquered, whether cabinets or boxes of infinite variety in size and form, are generally made of light fine-grained pine wood, very carefully seasoned, and smoothed so that not the slightest inequality of surface or roughness of edge remains. Layer after layer of the lacquer is laid on at stated intervals of days or weeks, and after each step the same smoothing process is repeated, generally with a lump of fine charcoal and the fingers, as the finest and most perfect of polishing instruments. These layers vary in number. according to the intended effect and perfection of the article, and also in relation to the design. Very frequently this is either in basso or alto relievo, in which ivory and agates, coral or precious stones are inserted, as well as gold and silver in rich profusion. Some of the older and finer pieces of lacquer, which even in the early days of treaty relations in 1859 were rarely in the market, and now are exceedingly scarce in Japan itself, represent the labor of months and even years of the most skilled workmen, who must be artists as well as masters of the manual craft. On these articles they lavish all their art, and enrich them by every kind of decoration.

Lacquer is indeed the common ware for domestic use, almost as common as pottery and earthenware are in this country. Cups and saucers, travs and saké bottles, medicine boxes and dishes, are in the poorest houses; and so excellent is the varnish that neither boiling water nor oil will affect the surface. In the finer and older specimens this hardness increases with age, so that some of them may with difficulty be scratched with pin or needle. The value of such specimens, first introduced into England at the London exhibition of 1862, has now been

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fully recognized, and the cost of the best and oldest lacquer, always high, has greatly increased in late years. In the Paris exhibition of 1878, there was a large lacquer screen of great beauty valued at \$13,000. It, however, was modern, and with all its beauty, was over-priced. The Japanese also, besides applying lacquer with colors on porcelain, possess in rare perfection the art of lacquering on tortoise shell and ivory. On these they present minute figures and landscapes with a mixture of gilding and rich colors, sometimes in relief, at other times engraved and sunk, and in this manner they ornament miniature cabinets, jewel boxes, and other quaintly formed miniature boxes, medicine cases, etc., in a way to defy competition in their marvelous beauty and delicacy of execution.

Agriculture.

Despite however, their eminence in manufactures of various kinds. agriculture is still the chief occupation of the Japanese, and they are very careful farmers, thoroughly understanding cropping and the rotation of crops. The soil is not naturally very fertile, being mostly volcanic or derived from igneous rocks, but it is made productive by careful manuring, especially with night-soil from the villages and towns. Rice is the staple production, while barley, wheat, millet, buckwheat, maize, and many varieties of bean and pea are also everywhere produced. The rice harvest commences in September; wheat is sown in drills in November and December, and is reaped in May and June. Of other vegetables the staple is the large white radish or daikon. Of Japanese fruits the persimmon and orange are alone worthy to be classed as really good fruits. The plums, peaches and cherries are very poor, the trees being regred for their blossoms. The culture of ten, introduced from China in 770, is universal in the middle and south; the whole production amounts to about twenty-two million pounds annually. Scriculture is on the increase, and cotton and hemp are also widely grown. Of sugar a total of over ninety million pounds was produced in 1885; much tobacco is also raised - in inferior kind—remarkable for its mildness and dryness.

Rice Culture.

There are excit or nine leading varieties of rice grown in Japan, all of which, except an upheal species, require mud, water, and much

Rice is the staple food and the wealth of puddling and nasty work. Japan. Its revenues were estimated in rice. Rice is grown almost wherever irrigation is possible.

The grain, after being soaked till it is on the verge of sprouting, is sown thickly in small patches, which are flooded every night to a depth of two or three inches, and dried off during the day. When the seedlings are well up fish manure or refuse oil is put over them to force them on, and in about fifty days, when the patch is covered with plants about three inches high, the people take them up in bundles of three or four, and plant them in tufts, in lines, leaving a foot between each tuft as well as between each line. There is a preliminary operation, in which a horse with a straw saddle, to which an instrument composed of several deep teeth is attached, travels up and down in the slush, followed by a man who guides him, not by reins, but by a long bamboo attached to the side of his nose. This process tears up the old rice roots, disintegrates the soil, and mixes up the manure with it; for the rice-fields are very heavily manured—as are all Japanese crops—with everything which is supposed to possess fertilizing qualities. When this ploughing is over, a thick bubbly scum lies on the black water, giving off the smell of a "pestilent fen" under the hot sun.

Rice is commonly planted in fields formed by terracing sloping ground, in which case irrigation is easily obtained; but on this level plain water is laboriously raised from the main canals into narrow ditches at a higher level, by means of a portable and very ingenious "treadmill" pump, which is made to revolve in a scientifically constructed trough, by a man who perpetually ascends its floats. It somewhat resembles a paddle-wheel of eight feet in diameter. When irrigation is wanted at any particular spot, this contrivance is carried to the intersection of the higher with the lower ditch, and fixed there with bamboo uprights on each side, with a rail across to give support to the man who works it with his feet, just as the tread-wheel is worked in prison.

The rice-fields are usually very small and of all shapes. A quarter of an acre is a good-sized field. The rice crop planted in June is not reaped till November, but in the meantime it needs to be "puddled"

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three times—i. e., for all the people to turn into the slush, and grub out all the weeds and tangled aquatic plants, which weave themselves from tuft to tuft, and puddle up the mud afresh round the roots. It grows in water till it is ripe, when the fields are dried off. An acre of the best land produces annually about fifty-four bushels of rice, and of the worst about thirty.

The Silk Industry.

The silk industry of Japan has received a wonderful impetus within the past few years, and the export of raw silk has grown marvelously. Each year the acreage devoted to the mulberry tree has been enlarged, and the number of those who occupy the whole or a part of their time in raising silkworms has been increased. This is an industry for which his patient and methodical habits especially fit the Japanese agriculturist. It is also an occupation in which the women and children of his family can engage with profit and without exhausting toil. It has always been an important industry, but of late years it has spread to districts where it was not before known, wherever, in fact, the mulberry tree may be grown, until to-day there is hardly a hamlet or a solitary farm-house in central Japan where it is not carried on to a constantly increasing extent.

Silk is everywhere; silk occupies the best rooms of all the houses; silk is the topic of everybody's talk; the region seems to live by silk. "One has to walk warily in many villages lest one should crush the cocoons which," says a traveler, "are exposed upon mats, and look so temptingly like almond comfits. The house-master took me to a silk-farm, where the farmer raises the eggs (which with fine silk are exported from Japan annually to the amount of millions of dollars). For the $\epsilon_{\rm Be}$ s the cocoons are ranged in shallow basket trays for twelve of fourteen days, at the end of which time the chrysalis changes into a small white moth of mean appearance. From one hundred to one hundred and thirry moths are then placed on a card, which in twelve hours is covered with eggs, and is bring up by a string till the autumn. The cards are then packed in boxes, and the leggs are hatched the following spring. The best cards from this district bring three and a half *pen* each.



Nikko, Japan-Torii.

silk season here begins in early April by the cards being hung pout twenty-two days the worms appear. The women watch st carefully, placing the cards on paper in basket trays, and and them each morning with a feather for three days, till all the The mulberry leaves with which they are fed are as are hatched. need very fine and sifted, so as to get rid of leaf fibre, and are then mixed with millet brand. The worms on being removed from the paper are placed on clean basket trays over a layer of matting. They pass through four sleeps, the first occurring ten days after hatching. interval between the three remaining sleeps is from six to seven days. For these sleeps the most careful preparations are made by the attendants.

"Food is usually given five times a day, but in hot weather as many as eight times, and as the worms grow bigger their food grows coarser, till after the fourth sleep the leaves are given whole. quantity is measured with great nicety, as the worms must neither be starved nor gorged. Great cleanliness is necessary, and an equable temperature, or disease arises; and the watching by day and night is so incessant that during the season the women can do little else. After the fourth sleep the worms soon cease to feed, and when they are observed to be looking for a place to spin in, the best are picked out and placed on a straw contrivance, on which they spin their cocoons in three days. When the cocoons are intended for silk they are laid out in the sun on trays for three days, and this kills the chrysalis.

"In almost every house front that I passed women are engaged in reeling silk. In this process the cocoons are kept in hot water in a copper basin, to the edge of which a ring of horsehair or a hook of very fine wire is attached. For the finest silk, the threads of five or six cocoons are lifted up and passed through the ring to the reel with the first and second fingers of the left hand, the right hand meanwhile turning the handle of the reel. In this part of the work much expertness and experience are required. The water used must be very pure. and is always filtered before it is used, or the silk loses its natural gloss."

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Mushroom Culture.

An important article of food in Japan is found in mushrooms of numerous varieties, and the cultivation of these fungi is a great business, especially in the provinces of Isé and Yamato. The mushroom farmers—or rather fungi farmers, for the most of the fungi grown are not mushrooms at all—select logs of two kinds of oak, make longitudinal incisions in them, and expose them in groves to damp and heat till they are partly rotten, when, the worst parts being removed, they are placed aslant against rocks, and edible fungi appear upon them in abundance the next spring.

Flowers and Dwarf Gardens.

Japan is a land of flowers and gardens. The glorious chrysanthemum is the national emblem, and is to be found growing everywhere. Dwarf azaleas are also great favorites. Every season of the year has its characteristic blooms. In January, camellias are to be seen; the Japanese plum in March; the white clouds of cherry blossoms in April; the sacred lotus in July; the chrysanthemum in November. Japanese are passionately fond of certain flowers, and the "cherry viewing," the "iris and peony viewing," the "lotus viewing," and the "maple viewing," are excursions which are part of the annual routine of Japanese life. The badges of many of the most celebrated families are floral. The imperial or public badge of the Mikado is an open chrysanthemum with sixteen petals; his palace or private badge represents blossoms and leaves of Paulownia Imperialis. The celebrated badge of the Shoguns of the Tokugawa dynasty is three leaves of a species of mallow.

Paper Making.

In no country does paper play a more important part than in Japan, where it is used even for lanterns, and stoves, and windows, and the sides of houses. Various plants are grown for the purposes of paper-making, and for mixing with the bark of the paper mulberry. Over sixty kinds of paper are manufactured, and efiquette prescribes the use which is made of each. To say nothing of walls, windows, cups, pocket-handlers had a had a

CHAPTER XVII.

JAPAN—RELIGION—AMUSEMENTS—FOOD.



F THE TWO great systems of religious faith and worship in Japan, one is Kamino Michi, or The Way of the Gods, commonly known as Shintoism. It is the indigenous religion. The other is Buddhism, which was introduced from China in A. D. 552.

Shintoism.

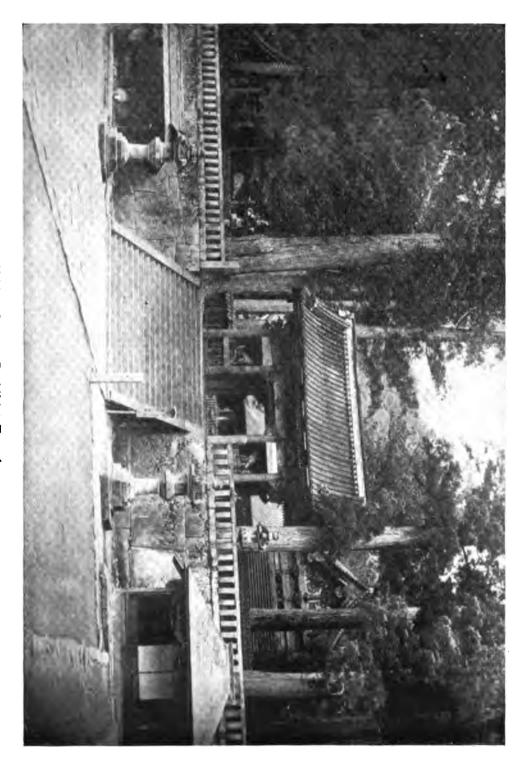
In its pure form, Shintoism has no ethical or doctrinal code, no idol-worship, no priestcraft, and no teachings whatever concerning a future state. It consists chiefly of the deifications of heroes and emperors, and great men, together with the worship of certain forces and objects in nature. The principal divinity is the sun-goddess Amaterasu, from whom the Mikado is held to be descended. After the restoration the government attempted to free Shintoism from the Buddhists' innovations which had contaminated it, and to revive it in its true form as a national Shinto temples are singularly destitute of ecclesiastical paraphernalia. A metal mirror generally stands on the altar, but even this is a Buddhist innovation. The spirit of the enshrined deity is supposed to be in a case, which is exposed to view only on the day of the deity's annual The worship consists merely in washing the face in a font, striking a bell, throwing a few cash into the money box, and praying silently for a few seconds. Long pilgrimages to famous shrines and to the summits of sacred mountains are often taken to accomplish this. Shintoism is an engine of government rather than of religion.

Shinto Myths.

According to Shinto mythology, in the beginning there were three great deities, who, by miraculous powers beyond man's ken, created "a Thing floated or suspended like a cloud in the midst of space," without support or attachment. In substance this mysterious Thing apparently

embodied the materials of the solar system; and "the soil floated about, like a fish on the surface of the water." Out of it were then created the sun and moon, and with them fourteen gods, the last pair of whom, Izanagi and Izanami by name, separated the land from the water and gave birth to the Japanese islands. Izanagi begat, among other offspring, Amaterasu, a female, and Susanowo, a male deity, whom he appointed respectively to rule the sun and moon. Ohanomuji-no-mikoto, a descendant of the Moon-god, became the first ruler and part-civilizer of Japan. Then Amaterasu sought to set up her adopted son in his stead. He, however, proposed to substitute his own son; and ultimately, after the failure of two embassies, Ohanomuji was induced by the pressure of a warlike expedition to abdicate in favor of the younger deity, Ninigi-nomikoto, grandson by adoption of Amaterasu. From Ninigi, otherwise called the "sublime grandchild," was descended, in the third generation, Jimmu Tenno, the sovereign from whose reign Japanese chronology is reckoned, and in whose person began, more than twenty centuries ago, the long line of Japanese monarchs known to the world by the title of Mikado, but to their own people, by that of Tenshi, or Son of Heaven. The First Mikado.

When the Sun-goddess proclaimed Ninigi-no-mikoto supreme lord of Japan she delivered to him "the way of the gods" as established and imparted to her by Izanagi and Izanami; and she decreed that his dynasty should be immovable, and that his descendants should continue to rule the land of her birth as long as the sun and moon should endure. Then, before dismissing him to his earthly kingdom, she bestowed on him the three sacred emblematic regalia, the mirror, sword and stone, saying as to the first, "Look upon this mirror as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshiping my actual presence." For generations this injunction was strictly fulfilled. But in the year 92 B. C. the reigning Tenshi, led to believe that the mirror's retention in his palace no longer had divine approval, removed it to a shrine specially erected for it in Yamato. It was brought, in the year 4 B. C., to the new Naiku shrine, built for the purpose, where it remains to this day.



Nikko, Japan-Buddhist Temple.

- Samera

As the leading precepts of his terrestrial rule, Ninigi-no-mikoto was charged to love, while exacting strict obedience from, his people, and especially to worship and pray to the gods, beseeching favors from all, and propitiating those of them who had the power to harm. "And," writes Hirata, the commentator, "as it is the duty of subjects to imitate the practice of the incarnate god who is their sovereign, the necessity of worshiping his ancestors and the gods from whom they spring is to be enjoined upon every man." In the above short and plain maxims are summed up the chief canons and articles of the Shinto cult. Worship of the deities; implicit obedience to an infallible and god-descended monarch—these constitute the main fabric of the system.

Buddhism.

Of Buddhists in Japan there are no fewer than thirty-five sects. The monks have assumed the functions of a priest, and Japanese Buddhists' worship presents striking resemblance to that of the Roman Catholic church. Notwithstanding the increased patronage recently bestowed upon Shintoism by the government, Buddhism is still the dominant religion among the people. The most popular as well as the wealthiest and most enlightened of the Buddhist denominations is the Monto or Shinishu sect, which recognizes one God in Amida Buddha (only, however, an abstract principle personified), discountenances asceticism and clerical celibacy, and cultivates preaching, the favorite topic being the duty of self-reliance. It would be a mistake, however, to suppose that a clear line may be drawn between adherents of Buddhism and Shintoism respectively; in the popular mind the two faiths are so blended that the temples of both are frequented without much discrimination. The better educated classes are mostly agnostics, striving more or less to regulate their lives by the maxims of Confucius. The priests retain their hold on the people largely as being custodians of the graveyards and performers of funeral rites. Their moral influence is not weighty, many being bad boys for whom their fathers have found it impossible to find good wives. In the Meiji period none of the imperial wives have entered the church; their preference is the army and navy. Some of the more active sects, notably the Monto at Kyoto, which has

established a large college, are arising to the occasion and sending out preachers and propagandists to meet the active force of modern Christian missions.

Japan is a land of temples, but many are now falling into decay, while others are turned into school-houses. Every grove has its shrine and tortii, a structure in wood or stone, consisting of two upright pillars joined at the top by two transverse beams or slabs; metal torii are also not unknown.

Buddhist Temples.

Writing generally, it may be said that in design, roof, and general aspect, Japanese Buddhist temples are all alike. The sacred architectural idea expresses itself in nearly the same form always. There is the single or double roofed gateway, with highly colored figures in niches on either side; the paved temple-court, with more or fewer stone or bronze lanterns; amainu, or heavenly dogs, in stone on stone pedestals; stone sarcophagi, roofed over or not, for holy water; a flight of steps; a portico, continued as a veranda all round the temple; a roof of tremendously disproportionate size and weight, with a peculiar curve; a square or oblong hall divided by a railing from a "chancel" with a high and a low altar, and a shrine containing Buddha, or the divinity to whom the chapel is dedicated; an incense-burner, and a few ecclesiastical ornaments. The symbols, idols, and adornments depend upon the sect to which the temple belongs, or the wealth of its votaries, or the finey of the priests. Some temples are packed full of gods, slarms, banners, bronzes, brasses, tablets, and ornaments, and others, like those of the Monto sect, are severely simple.

Nichiven.

A noteworthy sect of Buddhists is found in the followers of the prophet Nichiven, whose name signifies "Lotus of the Sun." He was named unly endowed with full knowledge of the Buddhist faith. Before his time the common litarry of all Japanese Buddhists had been "Namu Anath Butsu" ("Hail, Anada Buddha!"), but Nichiven changed this to "Namu myoho renge Kio" ("Oh, the Scripture of the Lotus of the Wonderful Low"), and stoutly and vehemently professed to find in this

invocation the true and only way of salvation. "Betrayers of their country," "bandits and blackguards," "furies," were samples of the epithets wherewith he pelted those who held to the other and older ways of belief. Never had the *odium theologicum* been carried to such an extent in Japan. His reverence published a work called "Ankoku Ron" ("An Argument to Tranquilize the Country"), which, named on the *lucus a non lucendo* principle, set the whole of the Empire in a ferment. In consequence of this the authorities sent Nichiven into banishment for three years. When he came back he was more vehement and virulent than ever, and the regent of the realm doomed him to decapitation. But, according to the pious tale, a flood of dazzling light poured from the sky and shivered the sword of the executioner.

It is just six hundred and ten years ago since Nichiven passed peacefully away at T'Kegami, some half-dozen miles south from the metropolis, on the Tokio Yokohama line. There a low-wooded bluff runs inland, terminating in a goodly plateau, whence there is a glorious prospect over the rippling rice fields, streaked with the hues of autumn and the gleaming waters of the Tokio Gulf, away to the mist-swathed hills of Boshu, on whose farther slopes the saint was born. the spot is quiet and soothing to the soul in wondrous wise; only at evening the heavy boom of its temple-bell floods all the country round with rippling waves of mellow music. But on every 12th of October (the anniversary of Nichiven's death) it has all the seeming of pandemonium. It is then hideous with gongs and drums, and ear-splitting shouting and wailing, and with sights not good for weak-nerved folks to see. in addition to being adepts at exorcising the unclean spirit from the forepossessed—this fore-possession, by the way, being as serious an article of belief among the lower classes of the Japanese at the present day as demoniacal possession was in ancient Jewry and mediæval Christendom in addition to being adepts as exorcists, the priests of the Nichivenshin are reputed to be possessed of wonderful powers in dealing with leprosy and semory and other disgusting diseases.

Over in the *Soshicto*, or Founder's Hall, is a wonderful sight. This hall is a huge square building, its side one hundred feet. To its

encircling piazza leads up a long bridge of planks, at present thronged from end to end. And with what a crowd! Gayly powdered musumes and geisha from Tokio, old crones with faces like wrinkled parchment, coolies with cotton drawers, naked calves and coarse red blankets over their shoulders, topknotted, back-bowed toilers of the soil, beggars with loathsome sores, Japanese dandies, soldiers with side arms in German-looking uniforms, and red-breeched gensdarmes with long cavalry swords and six-shooters buckled around their waists. At the entrance to the hall is a huge money-chest with ribs across its mouth, a finemeshed net spread behind, and an attendant sitting on one corner of it smoking his metal pipe and punctuating with raps on the rim of the hebachi the litany of the crowd that go on throwing their "heave-offering" of copper coins, and shrilly intoning the Shibboleth of the sect. Within the hall in front of the altar kneel or stand an assemblage of both sexes and all ages. In the course of a minute or so they finish their devotions to make way for others, and to seat themselves just beyond the altar rails, where they squat in family groups around the hebachi. smoke their pipes, drink tea and chat, as if they were out for a picnic.

Christian Missions.

Full toleration is extended to all forms of religious belief in so far as they do not conflict with the peace and order of the community. Francis Xavier introduced Christianity in 1549, but his work was extinguished in blood, till scarcely a trace of it was left. When, however, the country was opened in 1854, it was found that twenty-two thousand historical Roman Catholic Christians had survived persecution in the neighborhood of Nagasaki. Christianity may be said to have finally died out in Tokio in 1715. The Roman Catholic Church has now a bishop of north and one of south Japan, and schools and converts scattered over the country. The Greek Church has built an imposing cathedral in Tokio, and carries on a flourishing work in the capital and the northeast of Japan. Of the Protestant missions the Presbyterians, five sects working together, and the American Congregationalists, are the most flourishing. The American and Canadian Methodists, the Baptists, Episcopalians, and others are also actively at work.



Nikko, Japan—Gate of leyasu Tomb.



In 1889 the number of Protestant missionaries was one hundred and forty-eight men, one hundred and three unmarried ladies, and one hundred and two native ministers, and the membership at the five hundred and thirty-two stations was over twenty thousand. There were ten thousand two hundred and ninety-seven scholars at the mission schools, and at Sunday schools two thousand one hundred and fifty-seven pupils. There were thirty-two thousand Roman Catholics, with sixty-two missionaries and forty unmarried ladies; and fourteen thousand members of the Greek Church. Osaka is the centre of the work of the Church Missionary Society, but the bishop who presides over it and the society for the Propagation of the Gospel resides in Tokio. The Young Men's Christian Association of America has a resident secretary in Tokio and is represented by teachers in almost every province.

Much of the sympathy given to missionaries at home is altogether misplaced. In Japan they are provided with comfortable houses and sufficient incomes, and even the isolation of Niigata is not felt by people who have work to do. The phrase "taking their lives in their hands" has no significance, and they incur no perils either from people or climate. On other grounds, missionaries placed in this and similar isolated positions deserve a sympathy which they rarely receive. A medical missionary has at least the exercise of his profession, which, if he be a man of the right sort, is an absorbing interest, and his work seeks him out sometimes even before he is ready for it.

Theatre-going.

The Japanese are a pleasure-loving people, and all classes of them have a passion for theatrical performances. Theatres are called *shibaiya*, "turf places," because the first performances were held on grass plots. The origin of the drama in Japan, as in most other countries, was religious, its primary object being to propitiate the gods. At first it consisted of dancing to an orchestral accompaniment by masked and quaintly costumed male dancers. Two such dances, one of Japanese origin, founded on some of the oldest Shinto traditions, and introduced from China in the sixth century A. D., still exist; but the earliest approach to a play was a dance by an actor dressed up as an old man early in the

ninth century, and three centuries later a woman named Iso no Zuiji, who is regarded by some as the mother of the Japanese drama, danced and postured in costume of the court nobles. It was only in 1624 that a man by the Shogun's order opened the first theatre in Yeddo. The play-houses are mostly on one street, called after him Saruwaku street.

Actors and their Performances.

The actor's calling is hereditary. Formerly actors were looked upon as an inferior class, but their social disabilities have now been removed. Under the Shoguns, women were not allowed to act, and even now female parts are often impersonated by men. The histrionic ability of the actor is peculiar. The story of the play is said to be forcibly told, but the action of the body and face is, according to western notions, forced and exaggerated, while doleful music and the plaintive wailing of the chorus unduly intensify the expression of grief and despair.

An ordinary Japanese play begins at 9 or 10 A. M., lasts the whole day, and possibly two or three successive days, and at Tokio extends into the night. There are intervals between the acts in which many play-goers adjourn for refreshments to the neighboring tea-houses, but it is quite correct for refreshments to be served to parties in the theatre itself, and often on an opening day tea-house servants continuously carry lacquer trays with tea, rice, and sandwiches to the occupants of the compartments or boxes.

When the performances are carried on after dark, a row of candles is placed in front of the stage, and attendants with additional candles fixed on long sticks, hold "them so as to throw light upon the faces of those actors who are speaking or grimacing. Boys in loose black caps, who are supposed to be invisible, crouch behind the performers in order to remove articles no longer required, or to slip an unseen support under an actor who has to sustain the same position for any length of time. The stage used for the No dramas is a plain, square, wooden room, supported by pillars and open on all sides but one, and that, according to immemorial usage, is painted with a pine tree, three small pine trees being planted or placed in the court which separates the stage from the spectators.

Music and Dancing.

Many of the arrangements of Japanese theatres are primitive, especially the orchestra, whose music is thin, harsh and monotonous. This is generally true of Japanese music, which is in a primitive stage; the principal instruments are their stringed samisen, koto, and kokyu, and the wind instruments called shakuhachi and sho, the latter mostly used at funerals. Professional musicians are in great request and are well paid, especially the young women known as geisha, whose dances are wonderfully graceful. Flower shows are very popular, and flower gardens are crowded at the proper season—the plum and peach blossom season being in February and March, the cherry blossom season and the peony season in April, the wistaria season in May, the iris season in June, the lotus season in August, the chrysanthemum season in October and November. The time of greatest festivity is the New Year, now held contemporaneously with our own; when pine trees are planted before the doors, the houses are gay with decorations, and presents are lavishly made.

Chess Playing.

Chess is a game in which the Japanese greatly excel, and which has been played here more than in almost any other country. There are many who claim that it was invented in Japan. At any rate, chess boards and chess men of great antiquity are found here, and the chess literature of Japan is voluminous. During the rule of the Shoguns the game greatly flourished. Once every year, on the seventeenth day of the eleventh month, the masters of the game met in Yeddo and fought a grand tourney in an appointed place within the precincts of the palace. Judges, umpires, and strict rules, and all things necessary to the combat, were provided, and after the fight was over the ranks of the various combatants were officially fixed. The number of ranks were seven in all, the seventh being the highest. Rarely did any player attain the distinction of reaching this, but the sixth generally had one or two representatives. To this time-honored custom, as to many another of even greater merit, the Revolution of 1867 put a stop; but at present the science promises to resume its place of importance.

Flower Matching.

One of the most popular games of cards is known as "hanaawase," or "flower matching." It is played with forty-eight cards, composed of twelve suits of four cards each. These suits are named and decorated after the several kinds of flowers, etc., usually associated by the Japanese with the months of the year-such as pine (January), plum (February), cherry (March), maple (October), willow (November), There are certain recognized colors and styles, but outside these the artist is free to decorate the cards to his fancy, as by deer under trees, birds in the branches, flying wild geese, and the like. The highest cards in the pack are the four "brilliants," which are the commanding cards of the January, March, August, and December suits. comes the commanding card of the November suit, which is equal to a brilliant (twenty points) for counting up the cards in hand at the end of a round, but it is worth only one point at any other time. the commanding cards of the remaining seven suits, and the second cards of the August and November suits, making nine cards in all, each having a value of ten points. These are followed by ten cards, composed of the second cards of the suits for the first seven and the ninth and tenth months, and count for five points each. The remaining twenty-four cards are valued at only one point each. As many as seven persons can play, but of these only three can go into play at any one deal, and each player plays his own game. The dealer shuffles and the sitter on his right cuts, the deal going round from right to left; four consecutive cards are given to each person, and the next three are turned up on the table; then three more are dealt to each player, and three are again turned up-thus exhausting, with six sitters, the whole pack. Each player in turn has to declare whether he will play or pay forfeit. The object in playing is to use some card in the player's hand to pair with one on the table, and the game goes on until the whole of the cards in the pack are paired and captured.

Wrestling.

Pre-eminently, the national sport of Japan is wrestling. It is to Japan what base-ball is to America, or cricket to England. The great national contests are events from which all others are dated. Says Sir Edwin Arnold: Very gravely and firmly-established are the rules of the Japanese wrestling ring, and not the slightest departure is permitted from them by the judges or the public. There are forty-eight legalized "falls," divided into classes of twelve each. One encounter, unless a draw occur, settles each combat. The regulations as to where, when, and how each man may "clinch" the other are sternly laid down, and the language of the wrestling-garden is in every particular, as clear, positive, and authoritative as the Code Napoléon.

The professional wrestlers are a class apart, albeit drawn from all ranks and localities. They are selected for their bulk and muscle; and amid a people so nationally small as the Japanese the average sumo-tori towers like a giant, and swaggers through the crowd like an orange junk among a fleet of fishing sampans. They live like "fighting cocks" being huge feeders and drinkers, whom a wire-drawn British pugilist would indeed batter into breathless helplessness in a round or two; but the same skilled pugilist, if clasped in the ponderous embrace of Nishinoumi or Konishiki, would feel like a filbert in a nutcracker. They have patrons who train and feed them, and when they have once taken a good rank in the Tokio Sumo Banzuke they fill up the year by "starring" in the provinces at local matches. Like all their race, they are, for the most part, good-tempered and honest Titans, who wish to win, but seem to have no desire to do it by cruel or unfair means, albeit there are at times and situations when the victor, if he likes, can easily kill his man.

A Wrestling Tournament.

But now let us repair to the Ekoin, and see how the great biannual tournament of the *Sumo Banzuke* is carried on. Whirling through a world of busy Asiatic streets, behind the twinkling legs of our "Kurumaya-san," we reach at last the scene of action, easily known by the thousands of fluttering flags on all sides, and the concourse of bareheaded, bare-legged Japanese thronging to the entrance, which is up a narrow lane. The building, if it may so be called, is a vast improvised circular structure of pine stems and bamboos, roofed with cotton cloths, and walled with the same. Its countless tiers of rude seats rise interminably one above another from the wrestling stage in the middle. This is the most carefully constructed feature of the edifice—a low, circular floor, strewed thickly with fine black dust, and surrounded by a ridge of rice bags, firmly fastened in their places. At four points of its circumference rise four poles, and under each sits an umpire—one for north, south, east, and west respectively—very correctly attired in high-class Japanese fashion, with nakama, kimono, obi, and all the rest.

The wrestling-ring measures about fifteen or sixteen feet in diameter, inside the rice-bags; and there are two other officials seen upon its sacred limits, the umpire and the herald. Both are attired in the ancient Nippon style, of a samurai, with projecting shoulder-pieces, hair tied back in a cue, and fans with long strings of purple silk. Round the ring, on the floor of the building, which is perhaps a foot or eighteen inches lower than the ring, you see squatted a dozen or fifteen nearly naked men, of immense bulk in body and limbs, who are the next batch of combatants. Scattered about the circles of expectant people you may discern a good many more of the same sort, distinguishable by their topknot and their huge size.

The place will hold three thousand people, and is full almost to the fluttering green and purple cloths of the roof. Few women are present excepting here and there the wife or mother of a champion, or some family party comprising a Japanese lady or two. There is, however, plenty of the Japanese beau monde. Everybody smokes; everybody reads the list of the champions, if they only know the crabbed Chinese characters. A placid chatter fills the huge interior, mingled with the cries of the "tea-boys," "Yoroshii? yoroshic gozaimas?" ("Are you all served?") Empty lunch boxes go out and full ones come in from the neighboring teahouses; three thousand painted fans flutter in the hot afternoon air, and four little light-blue tangles of smoke curl upwards from the pipes of the four umpires sitting cross-legged upon their silken cushions.

Giants at Play.

But, see! The umpire reads from a long roll upon a red stick the names of the successive couples who will next contend before us.

and then the herald, in a high theatrical voice, proclaims the style and title of the forthcoming pair. This official is known as the *vobi-dashi*, or "caller-forth"; and as his loud-pitched falsetto terminates, two massive athletes step from below upon the stage, slightly raised above the floor They ascend from opposite sides, for one half of the building and of the arena is for the East, the other for the West; and in the contest there is always a Western and an Eastern man. the same party are never matched at Ekoin. Each champion is stark naked, save for a loin-rag and a black silk girdle, from which hangs a fringe of silk cords, much resembling that of leather worn by the women of Upper Egypt. Each, as he slowly mounts the platform and steps within the rice-bags, turns his face round to his own side of "the house," and, stretching his left leg high and far into the air, brings down that foot with a thud upon the earth, smites a resounding blow with the flat of his palm on his squared thigh, stretches forth the left leg in balance, slaps that also, and then, without deigning a glance at his adversary, who is going through the same performance behind him, stalks to his corner, wets his lips with water, rubs his mouth with salt, and swaggers to his place over against his opponent.

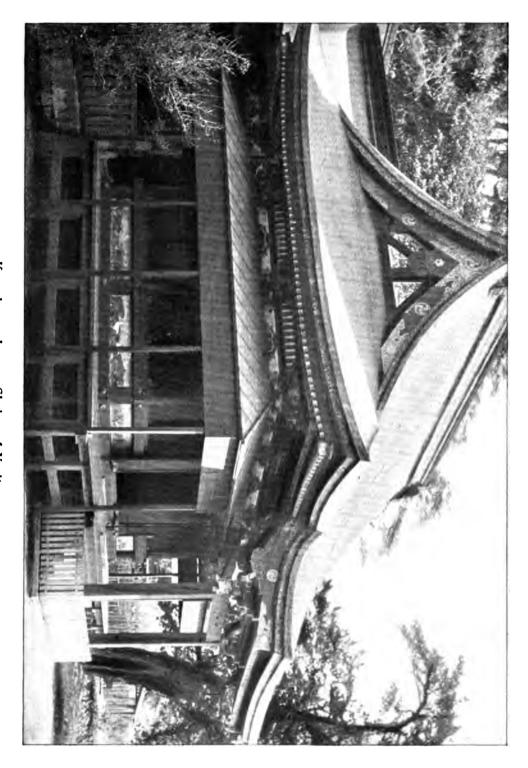
"As they confront each other each man squats down upon his heels, letting his huge dark carcass descend upon the elastic muscles and ligaments of thigh and calf with a resilient movement, like a barouche Upon this the umpire, in an ancient costume settling upon its springs. of green and gold and purple, with fan in hand, and hair dressed "to the nines," after the old Samurai manner, approaches, nicely measures the distance of his men, and, standing with his white stockings astride, levels his fan and says "Proceed." The two brown giants lean forward on their hands, now like two gamecocks, pitted almost nose to nose, and, with eyes fixed eagerly upon eyes, watch each other. One or the other will let his arms drop, or the umpire himself will call out "Mada! mada!" ("Not yet! not yet!") The fierce embrace is unlocked, the brawny rivals saunter to their corners, where again they wash out their mouths with water, saké, or soy, and crouch down face to face. The inflexible rule is that the "clinch" must be made simultaneously.

Again and again this may be repeated. The umpire shouts the disappointing "Mada"-one or the other drops his arms-the audience patiently fill their little pipes, but shout "Sa! vare" ("Come, now; begin!") An often-baffled rival will also be heard to exclaim tauntingly, "Yare! Yare!" At last it is really a fair grapple. The pride of the West, Osutsu, and the glory of the East, Konishiki, are locked together in the long-expected and decisive struggle. The umpire, letting fall his fan to the very end of its purple string, has cried aloud, "Agatte!" ("A good grip!") and walks round and round the enlaced combatants, keenly noting every movement of the strife. The usually placid Japanese public is all alight with emotion. When young Konishiki has been lifted bodily from earth by the prodigious Osutsu, the West shouts "Hora! Hora!" until the bamboo rafters tremble. When the young champion of the East twines his leg round the giant's thigh and slips out of his difficulty into a new and commanding position, the other side of the house roars mightily, "Konishiki San banzai" ("Ten thousand years of life for Konishiki!")

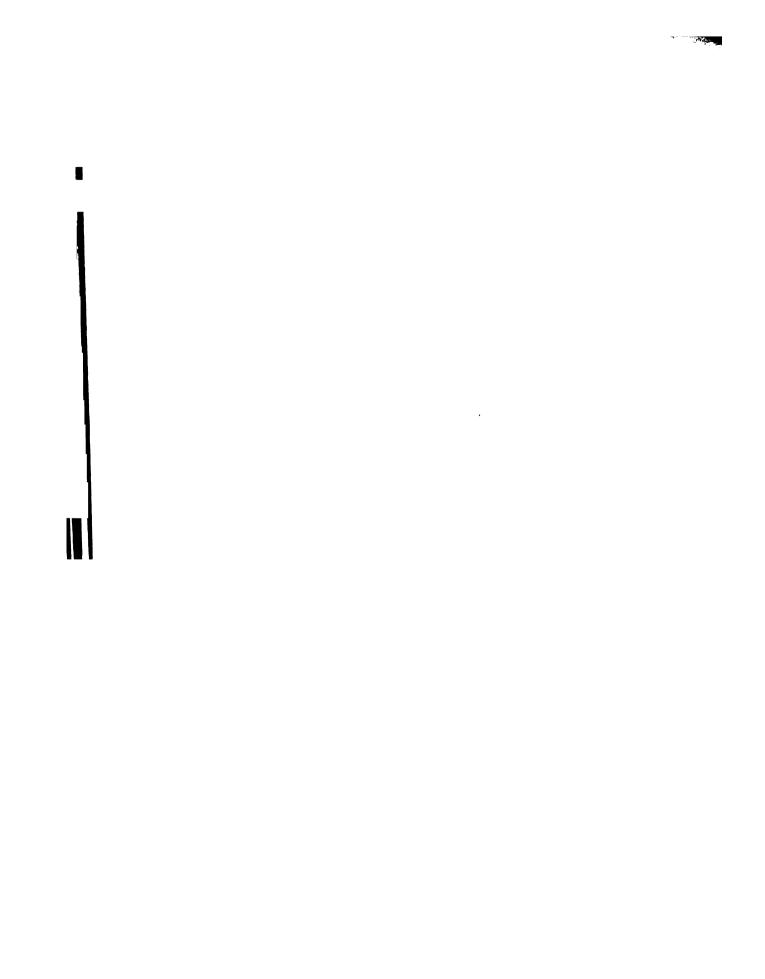
The Food of the People.

The range of Japanese eatables is almost unlimited, though rice, millet, salt fish, and Raphanus sativus, constitute the staple food of the poorest class. Over ninety kinds of sea and river fish are eaten, boiled, broiled, and raw, from steaks of bonito and whale down to a minute species which make less than a mouthful each, which one usually sees in numbers in an inn kitchen, impaled on bamboo skewers. Bonito, whale, highly salted and dried salmon, sea slug, cuttle-fish, and some others, are eaten raw. Some fish are fried in the oil of the Sevamum Orientale, which produces an odor that makes one fly from its proximity. Eels and other dainties are served with soy (sho-yu), the great Japanese sauce, of a dark brown color, made from fermented wheat and beans with salt and vinegar, and with a dash of saké occasionally added to give it a higher flavor.

The cuttle-fish always looks disgusting, and so do many of the others. Thirteen or fourteen kinds of shell-fish are eaten, including clams, cockles, and oysters.



Kamakura, Japan-Shrine of Yoritomo.



Cranes and storks are luxuries of the rich, but wild duck and goose, pheasant, snipe, heron, woodcock, skylark, quails, and pigeons, are eaten by the middle classes, and where Shintoism prevails, or Buddhist teachings on the sacredness of life have been effaced by contact with foreigners or their indirect influence, fowls and farmyard ducks are eaten.

Vegetable Dainties.

The variety of vegetables is infinite, but with one important exception they are remarkably tasteless. Fourteen varieties of beans are grown for food, besides pease, buckwheat, maize, potatoes, sweet potatoes (eaten only by the lowest classes), turnips, carrots, lettuce, endive, cucumbers, squash, musk and water melons, spinach, leeks, onions, garlic, chilies, capsicums, eggs (melongena), yams, sweet basil seeds, a species of equisetum, yellow chrysanthemum blossoms, the roots and seeds of the lotus Nelumbo nucifera, the Sagittaria sagittata, the Arum esculentum, the taro of Hawaii and some others. Besides cultivated vegetables they eat dock (Lappa major), ferns, wild ginger, water pepper, bamboo shoots (a great delicacy), and various other roots and stems.

The egg-plant is enormously cultivated. The bulbs of the tiger and white lily are also cultivated and eaten. Vegetables are usually boiled. I have left to the last the vegetable par excellence, the celebrated daikon (Raphanus sativus), from which every traveler and resident suffers. It is a plant of renown—it deserves the honorific! It has made many a brave man flee! It is grown and used everywhere by the lower classes to give sipidity to tasteless food. Mushrooms, dried, boiled, and served with sauce, are to be seen at every roadside tea-house.

Seaweed is a common article of diet, and is dried and carried everywhere into the interior. You will seldom see a coolie make a meal of which it is not a part, either boiled, fried, pickled, raw, or in soup.

Pickles and radishes are enormously consumed. Cucumbers and the brinjal, or egg-plant, with one or two other things pickled in brine or lees of saké, with or without rice-bran, are popular, and are relied on for imparting appetite; other vegetables are pickled with salt and ginger leaves, and are taken with tea the first thing in the morning, to counteract, as is supposed, the effect of the damp.

Sweets and Desserts.

The Japanese have no puddings, tarts, creams or custards, or anything in which milk and butter are essential; and in actual cookery, sweets do not play an important part, but nowhere else are there such numbers of shops for the sale of sweetmeats and confectionery, and on arriving at yadoyas of the better class, a tray of sweetmeats is always produced along with the tea with which a guest is welcomed, and they are offered also to "morning visitors." The finer kinds are brought from Tokio, and are beautiful, flowers and leaves being simulated with botanical accuracy and truthfulness of coloring. Nearly every hamlet has its coarse confectionery, made chiefly for children, in which men, women, children, temples, drums, dogs, etc., are burlesqued in coarse sugar.

In the Kitchen.

Each cooking utensil has its special beauty and fitness, and the people take a pride both in their cleanliness and antiquity. Many an inn kitchen contains articles in bronze and iron which are worth all the gaudy and tasteless rubbish of many a Yokohama curio shop, specially iron and bronze kettles of antique and elaborate workmanship, in design at least equal to those in the Imperial Treasury at Nara, and even exceeding in grace of form and delicacy of execution the cooking utensils in the Pompeiian room of the Naples Museum. Kettles are made of graceful shape in antique bronze, decorated with four or five small medallions in niello work, each consisting of a circle of gold, with an iris, a chrysanthemum, or a cherry blossom inlaid in gold within it.

In the large kitchens, cooking is done at a row of small fireplaces at a convenient height, which, however, are on the same economical principle as the *irori*.

What the Japs Drink.

The only drinks in common use are tea, hot water, sake and strochiu, less palatable even than sake, a form of alcohol, which is taken cold at odd hours during the hot season. Tea is the beverage usually taken with meals. Tea (cha) and sake both take the honorific before their names. Usu-cha, which is made of powered tea and has the appearance and consistency of pea-soup, is in high esteem.

CHAPTER XVIII.

JAPAN—LANGUAGE—LETTERS—EDUCATION—ART—ARCHITECTURE.

HE JAPANESE LANGUAGE belongs structurally, like Corean and Manchurian, to the Altaic family, and like other Altaic languages, delights in long involved sentences, the introductory details being heaped up to an extraordinary length, so that when the final verb is

reached many of these are apt to be already forgotten. The verbs, which are burdened with untranslatable honorific endings, come at the close of the clause. Grammatical gender is unrecognized; case is indicated by separable particles; there are no articles; prepositions follow the words they govern. The language, though difficult to master, is easily pronounced and musical.

The introduction of Chinese civilization in the sixth century was followed by a wholesale absorption of Chinese words and characters, but the language remained grammatically unchanged, as obscured and involved in its idioms and constructions as before. Chinese ideographs are said to have been reduced to phonetic syllabary by the Buddhist priests Kobbodaishi in 810. In process of time this system, the Hiragana, was rendered more complex by the addition of variants, and this led apparently to the introduction of another and simpler alphabet, entirely without variance, known as the katakana character. The revolution of 1868 caused the language to become more Chinese in vocabulary than ever, from the necessity of coining a host of new scientific terms, although many European words were also transferred simpliciter. A movement powerfully supported has been on foot for several years to introduce the Roman alphabet, a reform which would save much tedious labor, as Japanese youths have to spend years in familiarizing themselves with the difficult Chinese ideographs.

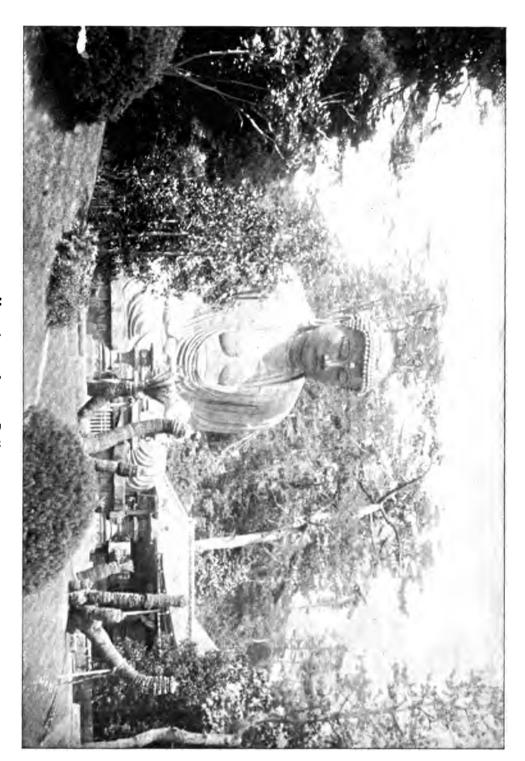
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At present the language, though capable of expressing a nost every shade of thought required in a complete modern civilization, labors under these difficulties: (1) There are countless homonyms—e. g., fifty-four characters pronounced "ko," often requiring pictorial explanation in speaking; (2) The colloquial and written styles differ wholly, and thus literature fails to receive fresh impulses, and is not the heritage of the whole nation. Much of the place nonemclature of Japan has been traced to an Aino source. Double names abound, a native and a Chinese form especially for the provinces, that with the shu termination, as in Shinshu, being the Chinese form. Most family names were originally place names.

Dialects.

Another difficult feature of the language is the fact that almost every province has its own peculiar dialect, often differing decidedly from the others. The Satsuma dialect presents perhaps, the greatest difficulty: the letter (r), particularly at the commencement of a word, is replaced by a very decided (j), and there is a strong tendency to clip off final vowels in all words. This dialect possesses too, many words peculiar to its own province, so much so indeed that a conversation carried on between two Satsuma men is often all but unintelligible to a native of Tokio, although the latter might make himself understood by either of the others. In many country districts also a patois is used known only to the peasants, and presenting great difficulty to any Japanese of the better class who comes from a different locality. Even in cases where a word or expression itself is identical, a peculiar intonation or pronunciation so completely disguises it, as to convey the impression that it is totally different.

Reading and writing are often almost unknown in remote districts, and the abstruse Chinese characters are beyond the knowledge of the ordinary Japanese peasant. Some few of the easier characters are used, and the kana supplies the place of the rest; on most of the government notice boards, etc., and also in the newspapers published for the express benefit of the lower classes, the reading of any Chinese characters used is generally added at the side in kana.



Kamakura, Japan-Daibutsu.

Writing and Talking.

In the writing-hand at present in use Chinese characters predominate. In official documents, dispatches, etc., the square character is commonly used, generally with katakana terminations. In ordinary letterwriting the cursive hand, more or less abbreviated, is employed, being supplemented, when required, by the *hiragana*. The characters, though identical with those used in China, are arranged in different order, so much so that, though the general meaning and sense of a Japanese document might be intelligible to a Chinese, the latter would scarcely be able to give an exact rendering of it. The sounds of the characters are also in most cases entirely different, the Japanese reading them by what is to them the nearest approach to the true Chinese pronunciation. Thus, a final ng preceded by a vowel in Chinese is generally rendered in Japanese reading by a long o, while an initial h is not unfrequently changed into k. Of late years, since the restoration, there has come into prominence an ever-increasing tendency to introduce into ordinary conversation numerous Chinese words that had in many cases never been heard before that time. This style is, of course, affected chiefly by men of letters and by officials, and several successive editions of small dictionaries containing these newly introduced expressions alone have been published at intervals; the increase in bulk of the last edition as compared with the first is very perceptible. A rather stilted style of address has always found favor with the military and literary class; the personal pronoun of the second person being usually rendered by the word sensie, "teacher," or kimi, "lord." Intercourse with foreign countries has created a demand for certain words and phrases hitherto unnecessary, and consequently unknown, and these have therefore been freshly coined.

It is only among the more educated ranks that the Chinese writing is better understood and in common use. The dictionaries used are arranged after the Chinese style, each character being looked out, according to the number of strokes contained in it, under its proper radical. The list of radicals is the same as in China, and they are always printed in regular index form at the commencement of the dictionary. At the side of each character in the work is placed the Japanese attempt

at the rendering of the true Chinese sound, and underneath is given the meaning in Japanese colloquial. There are special dictionaries for the running-hand. This style consists of the ordinary cursive hand, which is not, as a rule, very unlike the square hand, and also of what is termed the "grass" hand, which is very much abbreviated and exceedingly difficult to acquire. Unless the square hand of a particular "grass" character be known, it is often wholly impossible to look it up in a dictionary. The pens and ink used in writing are precisely the same as the Chinese; the lines of writing are perpendicular, and are read downwards, commencing with the column to the extreme right of the reader. The beginning of a Japanese book is thus where our volumes end. The paper used for letters is thin and in rolls, the written part being torn off when the note is finished; for official dispatches large ruled sheets of superior paper are now in fashion. The signature of the writer is always placed at the foot of the page, while the name of the person addressed is written near the top, with some honorific title appended to it. Whenever the title of a sovereign occurs in an official document it is either placed as the first character in a fresh column or else a small space, generally of size sufficient to contain one character, is left vacant immediately above it. In a letter numerous honorifics are used, and these serve to distinguish the second person; in speaking of himself the writer omits these, and sometimes also writes the characters in a rather smaller hand and slightly towards the This is of course done in side of the column instead of in the centre. affectation of humility, and is a truly Asiatic idea. The honorific expressions applied only to the Mikado himself would suffice to compose a small glossary; some of these are exceedingly flowery, as, for instance, the "Phoenix Car," the "Dragon Chariot," the "Jeweled Throne," etc.

The language of the Aino tribes in the Island of Yezo is totally distinct from the pure Japanese tongue. There does not as yet exist any satisfactory dictionary to throw light upon it, and it can now only be regarded as a kind of local patois, intelligible to the Ainos alone. Whether this be the descendant of the most ancient form of speech amongst the inhabitants of Japan, it is impossible to conjecture.

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Parliamentary Reporting.

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When the Japanese Parliament was established, the nature of the language made it seem almost impossible to report the proceedings verbatim, yet it was much desired to do so. In the above-mentioned *kana*, it will at once be seen, lies the sole chance for Japanese shorthand reporting—the *kana* syllabary, that is to say, affords the only available basis for a shorthand script. But the *kana* pure and simple fails, as already explained, in the crucial matter of the homonyms.

To the Japanese, however, or at least to one Japanese, the problem Many years back a poor ex-samurai scholar **seemed** less desperate. named Minamoto Koki, went to work upon it at his cottage in this capital, at first silently and alone. By 1879 he had succeeded in devising a stenographic system and had organized a class to study and elaborate it. It is impossible to help admiring the fortitude, almost amounting to heroism, with which Minamoto and his fellow-students, toiling patiently and bravely year after year, at length wrought out, in some inscrutable way of their own, the result of which Japan has now such good reason to be proud. Theirs was a gallant fight against heavy odds-the tremendous difficulties of the task itself, their own straitened means—and for all their reward scarcely anything more tangible than the knowledge of having achieved success. Till last autumn so little were these men in request that they could hardly earn better wages than those of a common laborer. It was generally understood that an efficient stenographic system and a staff to work it existed, but the experts themselves, unheeded and unrewarded, struggled on in poverty and obscurity.

That was the state of things with respect to shorthand in Japan when Mr. Kaneko Kentaro, then Secretary of the Privy Council, returned from Europe, armed with results of a long investigation into Western methods of Parliamentary procedure, on which he had bestowed much painstaking research and the powers of a highly intelligent mind. Mr. Kaneko's inquiries had led him to favor very strongly the adoption, if possible, of official shorthand reporting for the proceedings in the Japanese Diet.

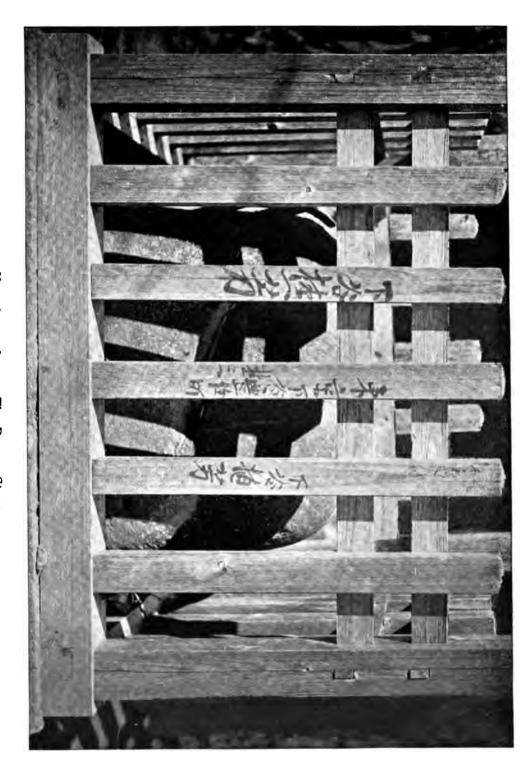
Shorthand.

The great point to be determined was whether the system already existing could be safely resorted to. With that object he gathered together at his house about a dozen of Minamoto's disciples, and tested their capacity to record accurately from his own lips a lecture on his Western travels. The result of two such evenings of trial was a genuine triumph, leading later to the assemblage of a sufficient staff for the Diet's work, and to the elaboration of an organized system of reporting. Thus, the labors of Minamoto and his little band were at last to bring forth fruit and reap reward. Mr. Kaneko could now produce the system and the men; and the government, advised by him, adopted the principle of official verbatim reporting and established a stenographic bureau. As a result, the proceedings, day by day, of each House of the Diet, all through the session, appeared in print in the Official Gazette at six o'clock the next morning, and with such fidelity were the speeches reproduced that many a country member is said to have been fairly aghast at finding his very provincialisms literally taken down and published in the enduring pages of the government journal.

Literature.

The literature of Japan is meagre and vapid when compared with European literature. Poetry came to be a mere matter of the manipulation of words, a feminine accomplishment, associated with fine caligraphy, although the classical poetry has left some charming remains. Both the classical prose and poetry owe much to women writers. A cloud rested on literature during the troublous feudal times, lasting from the twelfth to the seventeenth century. The revival of the Shinto religion by Maduchi, Motoori (1730-1801), and other scholars was accompanied by a great improvement in style; but this Neo-classical Japanese has been servilely imitated, and is fast becoming fossilized.

In the earliest times Kioto was the principal if not almost the only seat of learning and literature in Japan. Interminable wars and feuds kept the inhabitants of the eastern portion of the Empire too fully occupied with military affairs to allow of their being able to engage in more learned and peaceful pursuits, even had they so wished. The



Kamakura, Japan-The Barren Stone.

court of the Mikado at Kioto enjoyed a far more tranquil existence, and the nobles composing that court devoted themselves with zest to literary pursuits. Poetry was by them held in high honor, and received perhaps the greatest share of their attention; but the writing of diaries seems also to have been a favorite occupation, and examples of these, still extant, afford a very interesting insight into the mode of life then prevalent at the court and in the neighborhood of Kioto.

The ancient literature of Japan contains but few works of a popular character. Almost everything then composed that is still extant was written by and for the members of the learned circle around the court, and was thus exclusively adapted to the minds of the well-read and highly educated class. Later on, in the tenth century, when the learned were devoted chiefly to the study of Chinese, the cultivation of the Japanese language was in a great measure abandoned to the ladies of the court. A very large proportion of the best writings of the best age of Japanese literature was the work of women; and the names of numerous poetesses and authoresses are quoted with admiration even at the present time.

Ancient Records.

The earliest of the extant Japanese records is a work entitled the *Kojiki*, or "Records of Ancient Matters," commonly asserted to date from the year 711. Prior to that time, in 620, and again in 681, two other works treating of ancient Japanese history are said to have been compiled, but neither has been preserved. The Emperor Temmu (673-686 A. D.), according to the preface to the *Kojiki*, resolved to take measures to preserve the true traditions from oblivion, and he therefore had all the records then existing carefully examined, compared and purged of their faults. Their contents were then committed to memory by a person in the imperial household named Hiyeda no Are. Before this record could be reduced to writing the Emperor died, and for twenty-five years Are's memory was the sole depository of what afterwards became the *Kojiki*. At the end of this interval the Empress Gemmio (708-715) commanded one of her ministers to write it down from the mouth of Are, and the work was thus completed at the end of the year 711.

Soon after this, in 720, another work was completed entitled the *Nohingi*, or "Japanese Record," which is said to have far exceeded the *Kojiki*. These formed a basis for many subsequent works of almost similar style, and were the subject of numerous commentaries. Of these latter writings the one demanding special mention is the *Kojiki-den*, an edition of the *Kojiki* with an elaborate commentary by a renowned scholar named Motoori Norinaga, who lived during the eighteenth century. It was commenced in 1764, but the first part was not completed until 1786; the second was finished in 1792, and the concluding portion in 1796. The printing of this great work was begun in 1789, and concluded in 1822, Motoori himself having died in 1801.

Foremost among the later Japanese historical works is the *Daini-honshi*, or "History of Great Japan," in two hundred and forty books. This was composed under the direction of one of lyeyasu's grandsons, the famous second lord of Mito (1622-1700), commonly known as Mito no Komon sama.

Poetry.

Poetry always having been a favorite study, it is not suprising that there should exist numerous volumes of verses either written or collected by the old court nobles. The Japanese do not possess any great epics, or any didactic poems, though some of their lyrics are happy examples of quaint ways of thought and modes of expression. It is, however, a hard task to translate them into a foreign tongue with any hope of giving an exact rendering of the allusions contained in the original. Poems are often inscribed on long strips of variegated paper: and it is even now a common practice when offering a present to send with it a verse composed for the occasion by the donor. Again, even down to very recent times, when a man had determined to commit suicide, or was about to hazard his life in some dangerous enterprise, it was by no means uncommon for him to compose and leave behind him a verse descriptive of his intention and of the motive urging him to the deed. It is stated in Japanese histories that Sanétomo, the third and last Shogun of the Manamoto house, was so extravagantly fond of poetry that any criminal could escape punishment by offering him a stanza.

Geography.

Probably the largest section of Japanese literature is that treating of the local geography of the country itself. The works on this subject are exceedingly numerous, and include guide-books, itineraries, maps and plans, notes on celebrated localities, etc. In most cases only one particular province or neighborhood forms the subject of the one book, but as very minute details are usually given, these works are often of considerable length. Every province in Japan possesses many scenes of historic interest, and can boast of ancient temples, monuments and other memorials of the past (this is especially the case in those lying immediately around Kioto or Tokio); and it is to preserve and hand down the old traditions relating to them that these guides to celebrated localities have been compiled.

Newspapers.

Journalism is a comparatively recent institution in Japan, for although printing was introduced from China more than a thousand years ago, and China possesses the oldest newspaper in the world, it remained for an Englishman to establish the first really Japanese journal. Basil Hall Chamberlain, an eminent authority on things Japanese, tells us that Mr. John Black, one of the earliest foreign residents in Yokohama, started in 1872 the *Nishin Shinjishi*, which was the first newspaper to give leading articles and to comment seriously on political affairs, though before his time there no doubt existed street-criers, who hawked small sheets roughly struck off from wooden blocks whenever some horrid murder or other interesting event took place. Like every other foreign innovation, journalism has grown with a rapidity absolutely startling, and there are now very few short of seven hundred journals of various kinds published in the Empire. Every town of any size possesses several, and a good many of even the smallest of them have their daily sheet. majority are not of very large proportions. A leader, a few local paragraphs, the instalment of a novel, without which no Japanese journal would appear to be complete, and a meagre collection of advertisements makes the sum total of what is to be found in them, though it is worthy of mention that the aforesaid novel is nearly always illustrated by one or

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more very tolerable wood-cuts, and occasionally current events—such as a fire more than ordinarily destructive—are made the subjects of pictorial representation.

The Composing Room.

One of the most serious items of expense is the cost of the types. Chinese characters are employed, and when it is said that there are between seventy and eighty thousand of these, it seems almost incredible that a newspaper could ever be produced in this dress at all. It is not quite so bad as that however. Only about ten thousand of these are in common use, and they are cast in metal by the same process as English types are made. To the compositor accustomed to having everything he needs for his work at his fingers' ends, the task of composing with ten thousand characters may well appear appalling. But the system which prevails in a Japanese printing office makes it comparatively simple. There is a head compositor, a person of much importance, for he gives out the "copy," and is responsible for its composition. It is cut into "takes" much in the same way as in an American office, and these slips are given to youths. Their task is to collect all the types necessary, and this they do with a rapidity which would be surprising in youths of any other nation. The types are arranged in cases in the order of their radicals, round rooms which sometimes number half-a-dozen, and through these rooms, in at one door, out at another, there is a constant circulation of small boys. When it is added that each of them is droning in a monotone the name of the character with which he is at the moment concerned, it may be imagined that the contrast with the serenity and quiet of an American composing-room is very striking. The types, having been collected, are arranged in order, and made up into columns by the head man, and the consequent processes in producing the paper are much the same as those familiar to Western minds. If a rare character-one not among the ten thousand-is required, it is cut in wood, and of course the native syllabic characters, the Kana, are included in the furniture of a Japanese printing office. But these latter are not of very great importance, for they number but three hundred at the most, and are generally used only for terminations and particles.

Press Censorship.

It is difficult to estimate the precise position and importance of the part which newspapers play in the government of Japan. This much is certain, that they are very far from forming the "Fourth Estate" which is the boasted position of the press in our own country. The life of the Japanese editor is not altogether a bed of roses. He is ever haunted by the spectre of the Press Censor; he may at any moment be convicted, not in a court of law, but in the judgment of an official, of publishing something calculated to disturb the public peace, and then his paper is suspended, and he may consider himself fortunate if he does not see the inside of a jail.

It is said that the total number of newspaper suspensions during the year 1889 was forty-three, giving an average of one every eight or nine days, while the period of suspension varied from a week to eighty-nine days. Of course in many cases suspension, for obvious reasons, means total suppression. Occasionally a species of epidemic of suspension ravages the newspaper world in Japan, and scarcely a year ago scores of newspapers in all parts of the country were withdrawn from circulation for the same offense, which consisted in the publication of some memorial to the government which they had no right to print.

The School System.

Education in Japan is general and compulsory. There is a complete system of local elementary, middle, and normal schools, and a central university in the capital, with five higher middle schools as feeders, one in Tokio, the other at Sendai, Kioto, Kanazawa in Kaga, and Kumamoto. There is also a higher normal school in the capital. The elementary school course extends over eight years (six to fourteen), four years being devoted to an ordinary, and four to a higher course. There were, in 1888, twenty-five thousand five hundred and thirty elementary schools, fifty-two middle schools, and forty-six normal schools, besides eighteen girls' high schools, eighty-nine technical, one thousand seven hundred and forty-one special, and sixty-seven kindergarten schools. The university reorganized in 1886, when it absorbed the late Imperial College of Engineering and other institutions of a high grade, consists of five

colleges,—Law and Politics, Literature, Science, Engineering, and Medicine. It is attended by over seven hundred students, and is a powerful and well-equipped institution, costing the country £42,000 annually. On its staff are eight German professors, seven British, one American, one French. Other institutions in the capital are the Music Academy, the Technological School, the Dendrological School, the Nobles' School attended by the young crown prince, the Peeresses' School, the Girls' Highest School, the Ladies' Institute, the English Law School, the Higher Commercial School, besides eight other commercial schools in the country. Education is perfectly free from class restrictions, even the Nobles' School being by no means exclusively aristocratic.

A Girls' School.

To show that the picture of "three little girls from school" and their companions, in the comic opera of "The Mikado," is by no means altogether fanciful, an English writer gives an account of an actual visit to a modern girls' school, at the former capital of Japan. The house stands back a little from one of the less frequented streets in the ancient city of Kioto. At the entrance of the porchway or hall-for it is either, neither, and both at once-we are met by an elderly attendant, who has succeeded in looking as grave and respectable as is possible for one of the laughter-loving Japanese race. A little oppressed by her unusual seriousness, and by a slight feeling of shyness at thus intruding our masculine presence into the mysterious penetralia of a girls' school, we take off our boots in rather a subdued manner and put on the slippers we have brought with us, and are then conducted over the establish-This is arranged after the usual fashion of Japanese houses; the rooms being built round little courtyards, with a passage or footway of polished wood running round and giving access to them. When extensions are required fresh rooms are built in the garden, and are connected No foundations are by similar causeways with the rest of the house. used, but the building is raised from the ground on piles.

The rooms themselves are in the usual Japanese style, formed with papered screens and sliding doors. But a very unusual feature in them are the rows of business-like school-desks and forms with which the class-rooms are furnished. Here the pupils are to be seen at their work sitting at desks, just like European scholars, and writing exercises and doing sums, for all the world as if they were really at school. In one of the rooms is a veritable blackboard, looking, it must be confessed, a little out of place. By the side of it stands the teacher, clothed in the regulation frock-coat of the pedagogue, and armed with the familiar little pencil of white chalk. The class is arithmetic, and the subject vulgar fractions. European ciphers are used, and the sums are worked out on most European-looking slates, which are, however, probably made in Japan. In another room an English class is going on; in another history is being taught; while others are given up to sewing and embroidery, for this being a Government school the curriculum is most catholic. Music is also taught in the European fashion, this being perhaps the most radical innovation of all.

School-girl Manners.

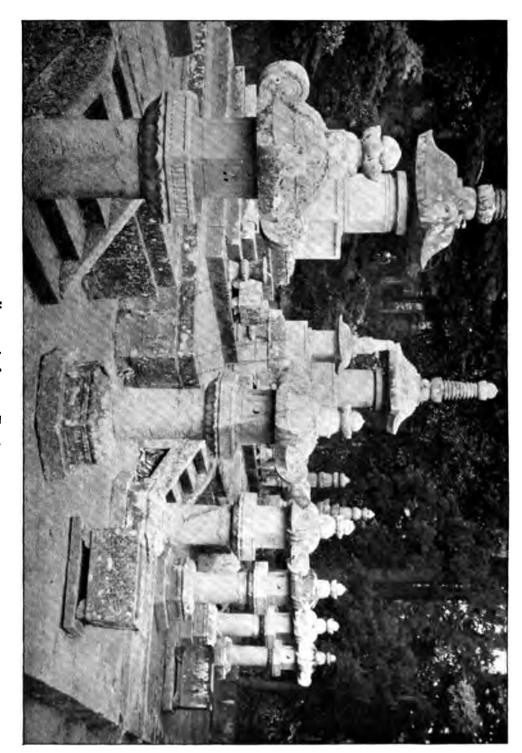
What we have seen up till now shows how closely the Japanese can follow European models; and if it were not for the bright dresses of the scholars, and for occasional glimpses through open paper screens of cherry trees in full blossom, standing in strange little gardens, it might be difficult to realize that we are in Japan. The part of the establishment which is next visited, however, soon reminds us of where we are, and in a few steps we pass from modern Europe to old Japan. is where the classes of etiquette and deportment are held, and the young ladies are being instructed in the elaborate ceremonial which forms so important a part of Japanese social life. In this code the commonest situations are duly provided for. There are the proper phrases to be used on meeting people, and a proper number of bows of the proper depth to accompany the phrases. There is the proper way of making tea, the proper way of serving it, and the proper way of receiving it. There are prescribed attitudes to be adopted by young people in the presence of their elders, and by servants in the presence of their masters. The greatest deference is shown to age and rank in Japan.

There are also certain salutations which should be made in acknowledgment of the service by the person waited upon. To the end that these should be thoroughly learned, the pupils in their turn are placed in the post of honor and waited upon by others. In another part instruction is being given in the etiquette of tea-making. This is an elaborate process, including laying the charcoal in the brazier, lighting it, heating the water, making the tea, pouring it out, serving it, and finally washing up the things. Every detail of this operation is regulated by custom, and is taught with painstaking minuteness.

Proverbial Philosophy.

A good idea of the intellectual character of a people may be gained from the proverbial sayings and maxims in common use. Such sayings abound in Japan:

"Speak of a man and his shadow comes." "A tongue of three inches can kill a man of six feet." "Curse a neighbor, and dig two graves." "Never give a ko-bang to a cat." "The fly finds the diseased spot." "A small-minded man looks at the sky through a reed." "The putting-off man sharpens his arrows when he sees the lion." "Diseases enter by the mouth." "For a woman to rule is as for a hen to crow in the morning." "Good doctrine needs not help from marvels." "Love flies with the red petticoat" (only unmarried girls wear this piquant garment). Among those which indicate the impossible are-"Scattering a fog with a fan." "Building bridges to the clouds." "To dip up the ocean with a shell." Among the most curious of the axioms are-"If you hate a man, let him live." This is another of the proofs of the disrelish for life which is so common among Orientals. "Many words, little sense." "Let the preaching suit the hearer." "To be over polite is to be rude." "The doctor can't cure himself." "Hell's torments are measured by money." "The fortune-teller can't tell his own fortune." "There are thorns on all roses." "Inquire seven times before you believe a report." "To know the new, search the old." "He is a clever man who can preach a short sermon." "Don't rub salt on a sore." "A cur is bold (or barks bravely) before his own gate." "Treat every old man as thy father." "When old men grow too old, they must obey their children." "A good son makes a happy father." "A wise man keeps to his money."



Ikengani, Japan—Tombstones.

Japanese Art.

The school of art due to the native genius of the Japanese as a race is essentially decorative, and, in its application, to a great degree purely industrial. Pictorial art, as understood in Europe, can hardly be said to have any existence in Japan. Most of their decorative designs consist of natural objects treated in a conventional way. This conventionalism is, however, so perfect and free in its allurements that nature seems to suggest most the motive and the treatment. Though neither botanically nor ornithologically correct, their flowers and their birds show a truth to nature, and a habit of minute observation in the artist, which cannot be too much admitted. Every blade of grass, each leaf and feather, has been the object of loving and patient study. It has been rashly assumed by some of the writers on Japanese art that the Japanese do not study from nature. All their work is an emphatic protest against so erroneous a supposition.

It is a special feature in their art that, while often closely and minutely imitating natural objects, such as birds, flowers and fishes, the especial objects of their predilection and study, they frequently combine the facts of external nature with a conventional mode of treatment better suited to their purpose. During the long apprenticeship the Japanese serve to acquire the power of writing with a brush the thousand complicated characters borrowed from the Chinese, they unconsciously cultivate the habit of minute observation, and the power of accurate imitation, and with these a delicacy of touch which only long practice could give.

In their methods of ornamentation, the Japanese treat every object flatly, as do their Chinese masters to this day, and this to a certain extent has tended to check any progress in pictorial art, though they have obtained other and very admirable decorative effects. Without being, as Mr. Cutler, in common with some other writers, assumes, ignorant of chiaroscuro, or the play of light and shadow, it is true that they usually, though not invariably, paint in flat tones as on a vase, and so dispense with both. It is not a picture, so much as a decoration that they produce, but it is a decoration full of beauty in its harmonized tints and graceful freedom of design.

Pictorial Art.

Japanese pictorial art divides itself into several schools. primitive school, of which the celebrated Sugawara Michigane and Kose Kanaoka are the leading names, took its rise in the ninth century. first really native school, which is known as the Yamatorieu, and later on as the Tosa Riu, dates from 1000: it devoted itself principally to the painting of court life scenes of ceremony, illustrations of the early native romances, careful drawings of horses and falcons, etc., landscape being subordinate. The drawing was careful and with a fine brush. and bright colors were lavishly used. The perspective was isometrical and the liberty was frequently taken of ignoring the roofs of buildings when depicting the interior. Kosom, the last famous painter of this school, died in 1866. The Chinese school, which may be traced back to 1400, reached its highest development in the great master Kano Motonobu or Ko-Hogen (1476-1559), and held pre-eminence for three The works of this school are characterized by quiet and centuries. harmonious coloring, and a bold use of the pencil; the scenery depicted is conventional, often impossible, and nearly always in its origin Chinese.

Architecture.

The Japanese do not excel in architecture. There is a monotony despite its picturesqueness, and even their chief public buildings often lack the element of grandeur. In late years American styles of building have to some extent been introduced—not with happy effect. Cracking, warping, and shrinking, ill-concealed by a coating of white paint or plaster, are obvious on many new buildings, and most, from the fragile materials used, and the hasty mode of erection, are already in want of repair. Much money has been spent on the public buildings; most have some pretension to architecture, and are supposed to be improvements on Japanese construction, and it is really a pity that the government, which means well, has not been better advised. In truth, the Anglo-American architecture, which is daily gaining ground in Tokio, and is being copied by the provincial capitals, means the union of the cold and discomfort of Japanese houses with the ugliness and discomfort of third-rate suburban villas in America.

CHAPTER XIX.

JAPAN—COMMERCE—ARMY AND NAVY.



HE FOREIGN commerce of Japan dates from the abolition of the exclusive system, which was pursued down to 1858. Before that year the Japanese, having no foreign market in which to dispose of their surplus productions, were without one of the prin-

cipal incentives to industry. They grew food, or manufactured commodities in quantities sufficient to meet their own wants; the harvest of the year constituted the material wealth of the country, and the store of national capital admitted of little or no augmentation. But when foreigners came to their doors and offered them money or foreign wares in exchange for their productions, a potent stimulus to increased exertion was afforded them, and its effect testifies to their intelligence and industry.

The products which Japan furnishes to other countries consists of raw silk, silkworms' eggs, tea, rice, copper, tobacco, camphor, vegetable wax, dried and salted fish, and various art manufactures in silk, metals, and chinaware. The first four items constitute the staple articles of export. In return Japan takes from America and Europe vast stores of cotton and woolen yarn and cloths, kerosene oil, machinery, etc.

The Army.

The rapidity with which Japan has become a military power in the far East is surprising only to those who have not had opportunities of studying the Japanese character. It has been the fashion with European peoples at large to look upon the Mikado's subjects as little more than quaintly-dressed dolls. Could it be comprehended that beneath the unruffled exterior of an average Japanese, be he statesman or be he conjurer, there is an earnest determination to succeed in whatever

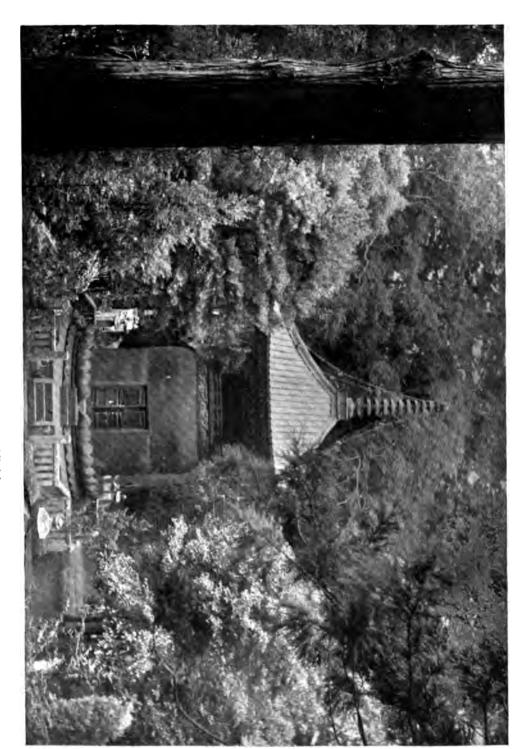
he undertakes, a more accurate idea might prevail of the true significance of the undertaking upon which the people of Japan have now embarked.

The Japanese army was organized after European methods in the years 1868-72 by a French military mission. France in the first named year seemed to be leading Europe, and had covered itself with glory in Algeria, Italy and the Crimea. The Japanese did not hesitate to copy the French army as much and as well as they could. French instructors were called to Japan, and the old huge, grotesque iron mask helmets, which were supposed to frighten the enemy, chain and lacquer armor were replaced by modern uniforms copied from the French. After the war of 1870, the influence of France in the Japanese army yielded before that of Germany. Prussian officers were called to Japan, and the French "kepi" was replaced by the German flat and round military cap. But of late the French have come to the front again, and many of the best Japanese officers are graduates from St. Cyr, the Polytechnique and Saumur.

The army uniforms and equipments of the modern Japanese officers are exactly like those of the French. I have seen in Tokio, says a writer in the New York Herald, many a young officer who, had he been walking or riding in the Champs Elysees, would have been undoubtedly taken for an officer of the French artillery. The emperor's uniform is that of a commander of artillery in France, the red band on the trousers being replaced by a gold one, and a similar uniform is worn by the male members of the imperial family. As for the soldiers, they still wear the German cap, the rest of the uniform, however, being made like that of the French.

Since 1874 conscription is law in Japan, and every male inhabitant in the country is subject to military service from seventeen to forty years of age. The Japanese land forces are divided into: First, standing army—three years' service. Second, standing army reserve—four years' service. Third, reserves—five years' service. Fourth, territorial army—eleven years' liability to serve.

The proportions of the different arms are: Infantry, 102,382; cavalry, 1,459; artillery, 7.881; engineers, 3,522; transports, 55,006; gen-



Ikengani, Japan-Tomb of Nichiren.

Hid

darmes, 1,436; military schools, 2,910; central staff, 2,014; imperial guard, 5,591. There are 450 staff officers, 3,360 commissioned officers, and 10,391 non-commissioned officers. The infantry is armed with an eight millimetre repeating rifle, designed from European models by a Japanese colonel, and is considered superior to those of Germany and France. It much resembles the Lebel system. The magazine, when fully loaded, contains eight cartridges; it has a ninth one in the breech and a tenth in the chamber, and may be used as a non-repeater. The sights are graduated up to a range of 2,000 metres, the extreme range being about 3,300 metres.

The Japs as Fighters.

Sir Edwin Arnold gives the following estimate of the Japanese fighting capacity: "It would be presumptuous in a mere civilian to criticise military tactics; but having seen something of nearly all the armies of Europe, it may be permitted that I should give here my impressions of the Japanese rank and file for what they are worth. There were thirty-five thousand men of all arms afoot, and the Emperor himself was present nearly all the time. The railways and the navy bore part in the operations, and the country roads were filled with regiments, dressed exactly like those of Germany, so that the face of the land presented all the appearance of active war. Between the columns, trains of Japanese ponies, with ammunition and provisions, spades and pickaxes, stretchers and medical stores, filed along. The soldiers came upon the ground in regulation boots, but the moment they took to hard marching they whipped these off, and shod themselves with the sandals of rope called 'waraji,' which you can buy all over Japan at a penny a pair. I could not but admire the good sense with which their officers permitted this rational act, in consequence whereof there were not a dozen footsore men in our division at the end of the three days.

The scene was very actual and striking when we lay on the top of the sand hills, splendidly colored with the lilac blossom of the azalea, the batteries thundering all round, the troops marching up at a quick step through the woods of fir and bamboo, and down below in the rice fields 'the enemy' moving about on the narrow paths like ants on the lines of a chessboard. The Emperor stood apart, keen and meditative,

and watched every movement in the thick of the smoke, his proud impassive face lit with an animation I had not seen before, while his two war horses were led about near him, but out of cannon range, covered with cloths of green satin, emblazoned with the gold chrysanthemum. When we 'knocked off' for lunch, and everybody got out the 'bento-no-hako,' they spread for the Emperor his soldier's tiffin on the top of two inverted ammunition boxes, and the Son of Heaven ate rice among his soldiers.

Power at Sea.

China and Japan possess comparatively large fleets, but they differ hugely in the character of the vessels engaged. Among the Chinese the heavy ironclad type is considered to be the embodiment of strength and safety, whilst the Japanese pins his faith to the fast, partially-protected and heavily-armed cruiser. In the *Yoshino* they possess an almost unique vessel of this description. She ranks as one of the four ships of the world which have attained really phenomenal speed, being able to pursue her quarry, or to make good her escape from a too powerful opponent, at the speed of twenty-four knots an hour, a pace that is rarely equaled save by those demons of the deep, the torpedoboats and torpedo-catchers.

A Light, Swift Navy.

The Japanese navy has been copied from that of England, though of late nearly all the cruisers and torpedo-boats not built in Japan have been ordered in France. The dockyard at Yokosuka and the arsenal at Koishikawa are not behind Woolwich and Portsmouth in much except size and first rate torpedo-boats, and the most elaborate ordnance are turned out there. The cruisers and gunboats are among the finest vessels of their class afloat, and they are manned and officered entirely by Japanese. Some years ago Japan gave up building or buying large ironclads, of which she has only five. On the other hand they have thirty-two cruisers and forty-two torpedo-boats. The Itsukusima and Matsusima, of French build, are of 4,277 tons. The Chiyoda steams over nineteen knots, the Naniwa (English built, of 3,650 tons), has about the same speed, while the Yoshino, Armstrong's latest, has made

over twenty-three knots, and is considered the fastest vessel of her class in the world, the United States cruiser Columbia excepted.

There are two naval districts, at the head of each of which is a Vice Minister, subject to the Naval Minister at Tokio. There is an important Admiralty Department at Yokohama; the principal dockyard is at Yokosuka, and the naval school is at Tokio. The following are the principal vessels of the Japanese Navy:

NAME AND MATERIAL	LAUNCHED.	Tons.	HORSE POWER	No. Guns.	Knots per Hour.
Riujo—Composite	1864	2,300	800	7	9
Fuso—Iron	1877	3,787	3,500	11	13
Kongo—Composite	1879	2,284	2,034	9	12
Hi-yel—Composite	1879	2,284	2,227	9	12
Tschiyoda Steel	1889	2,440	5,600	24	19
Naniwa—Steel	1885	3,750	7,650	10	19
Takachiho—Steel	1885	3,750	7,650	10	19
Itsukushima—Steel	1890	4,277	5,400	28	16
Matsushima—Steel	1891	4,277	5,400	28	16
Hashidate—Steel	1891	4,277	5,400	18	16
Akitsushima—Steel	1892	4,150	3,400	12	19
Yoshino-Steel	1892	4,150	15,000	34	22
New ship—Steel	*	4,200	15,000	34	22
Tsukushi—Steel	1882	1,350	2,900	6	17
Kaimon—Wood	1882	1,460	1,250	7	12
Tenrio-Wood	1883	1,580	1,165	7	12
Takao—Composite	1885	1,760	2,300	5	15
Yamato - Composite	1885	1,680	1,600	7	13
Katsuragi—Composite	1885	1,680	1,600	7	13
Musashi—Composite	1886	1,680	1,600	7	13
Yayeyama—Steel	1889	1,800	5,400	3	20
Shiodo—Steel	•	2,400	8,500	24	19

^{*}Building in 1894.

The sister ships Hashidate, Itsukushima, and Matsushima, are of a special class of coast-defense protected cruisers. They displace four thousand two hundred and seventy-seven tons, are two hundred and ninety-five feet in length, and measure fifty feet six inches beam. Each carries one gun of twelve and a half inches, and has a powerful quick-firing armament. The protection consists of a two-inch steel deck. The Akitsushima, built in Japan, is a light vessel, but of great speed, 19 knots.

CHAPTER XX.

JAPAN-THE WAR OF 1894.

APAN AND CHINA had more than one conflict, in former times, in which Corea was the bone of contention. But they were both uncivilized nations, simply fighting for self-aggrandizement. The war of 1894 had a different origin, and a far different purpose. It may,

in fact, properly be called the war for Corean independence. Its object was on China's part to keep Corea in subjection and prevent the spread of enlightenment in that country; on Corea's part to win independence and the right of self-development; and on Japan's part to aid Corea and to make clear the pathway of progress and civilization in the Eastern world.

In 1876 Corea was introduced to the comity of nations; 1882 was "the year of the treaties," the high-water mark of Corean progress, and 1884 saw the terrible December riots, the rise and fall within less than forty-eight hours of the "Civilization Party," and the burning of the Japanese legation by Corean and Chinese soldiery. Corea had to pay a heavy indemnity, and Japan and China agreed by the Tien-Tsin Treaty to withdraw their troops from the peninsula, neither power to send soldiers again except after giving preliminary notice to the other. But Western civilization and Japanese influence in Corea we. dead, or almost so. Their advocates had been cruelly executed. A few more fortunate refugees were scattered in the United States and in Japan.

"The seed of the riot was sown by Chinese barbarism and ripened by Chinese cruelty." This statement of a Corean Liberal was based on the fact that China had in the "year of the treaties" sent several thousand soldiers, professedly to guard Corea against "Russia the Ravenous." Instead, they had crushed the friends of Western culture and so well secured the ascendancy of the Mings, their subservient tools, that these



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became, and, after China's withdrawal, still remained the real rulers of the country, with the progressively inclined King as their unwilling but Two leaders of the vanguished had fled to the United helpless puppet. States, far away from the short but powerful arm of Ming Ei-Shun and his faction; but Kim Ok-Kyun, their chief leader and a man of great ability, and Pak Hong-Hio, the son-in-law of the King, both refugees in Japan, soon became the object of their machinations. Repeated demands for their extradition being very properly refused by the Tokio Government, the Mings did not scruple to send assassins across the sea. of these, with a large supply of money, came to Japan, forgot all about his errand, dressed in silk and fine linen, and fared sumptuously every day; while another, through the sagacity of Kim, was discovered as he tried to gain accomplices. But the hatred of the Mings never slept, and after nine years assassins were again at work. On March 28, 1894, two blows were to fall, one in Tokio, the other in Shanghai, intended to crush the secret hopes of the few reformers in Corea by removing in one day Kim and Pak, the sword and the escutcheon of the party of progress in exile. In Tokio everything was ready, even to the valise in which the head of Pak, by birth and character the noblest of the exiles, was to be carried to Seoul; but at the critical moment the hearts of the conspirators failed and the plot was discovered before any overt act had been committed by the would-be assassins. The Corean charge d'affaires. for reasons unknown, took French leave from Tokio; but his strange conduct was disavowed by his Government, which also disclaimed connection with the plot.

Murder of Kim.

Kim, however, by means of a "dummy draft" on a non-existing bank in China, had already been lured to Shanghai, and there, on March 28, at the Japanese hotel, in the absence of his Japanese servant and while lying on his bed, the exile was treacherously shot by his pretended friend, the assassin, Hong Tjyong-On. With one bullet through the head and two in the body, Kim was found lying on the top of the staircase, where he had fallen as he endeavored to escape. The murderer was promptly arrested the next day by an English policeman in

the foreign settlement, and handed over to the Chinese magistrate. In court Hong claimed to have been what might be called "an assassin plenipotentiary," with full power from his sovereign to remove Kim, the traitor. His credentials and sealed orders he claimed to have left in Tokio.

Very strange it was that the Chinese, to their great discredit and contrary to the second article of the Commercial and Trade Regulations between the two countries, did not try the murderer at all, but handed him over to a Corean official, placed all three—the official, the assassin and the corpse-on one of their men-of-war, and sent them to Corea. There they landed, the corpse in a long coffin with a flag borne in front of it and inscribed, "The most villainous traitor, Ok-Kyun." Shortly afterward in a barley field near the Han River, the corpse's head was sawed off (whether with a saw or a rope, as was once and may be still the custom in Corea, we know not), and suspended from a bamboo tripod, with the lopped-off hands and feet by its side in a bundle and with the trunk, sliced and gashed very much in the fashion of a crimped fish, lying before it. After two days of this horrid spectacle in the capital, the body was thrown into the river, and the head, one hand and one foot salted and circulated throughout Corea, after which they are to be abandoned to the vultures.

China Sends Troops.

In Japan there was great excitement, coupled with intense distrust of China, in consequence of the assassination and the subsequent brutalities at Seoul, and the public indignation was freely and strongly expressed; but the Tokio Government, whatever its private opinion, could not possibly make the murder of a Corean by another Corean in a port under Chinese jurisdiction a subject of diplomatic remonstrance. But matters soon assumed a different aspect, and Japan was compelled to act. The sound of revelry had not yet died away in the houses of the Mings when mutterings of a coming storm were heard. With the rumor—very characteristic for Corea—that the King's palace was haunted by the spirits of the slain, came also the information that after many local riots a great peasant rising had taken place in Chulla-do, the granary of the

kingdom. Corruption in all its forms has oppressed Corea at all times; but Ming Ei-Shun had succeeded in trebling the burdens of the people by a single enactment. Formerly an official, after buying his office, enjoyed it for three years and indemnified himself for the initial outlay by the well-known methods of squeezing the taxpayers. The Mings, however, had reduced official tenure to one year, civil service examinations to a farce, and the people to despair.

The majority of the insurgents were hard-working but illiterate peasants, drilling in daytime and holding religious services at night. Their principles were, first, no bloodshed if avoidable; second, maintenance of Corean independence; third, expulsion of foreigners; fourth and chiefly, removal of officials, "vainglorious, adulterous, avaricious; closing the eyes and ears of the King; flatterers and fawners in peace, deserters and betravers in time of trouble." On May 16 the half-hearted government troops were signally defeated at Reisan, and the frightened Ming Ei-Shun, instead of either promising and carrying out reforms or else crushing the rising, appealed at the instigation of the Chinese representative to the Middle Kingdom, and thus heedlessly and treacherously brought the evils of foreign intervention upon the land. In the first days of June about 2,000 Chinese soldiers appeared in Corea in direct violation of the Tien-Tsin treaty, according to which China should have given Japan preliminary notice of her intention to send troops. peasants, awaiting the turn of affairs, stopped their onward march upon the capital, but did not disband, declaring their determination to seize Seoul as soon as the foreign troops should have left. Instead of marching against them, the Chinese went into fortified camp at Asan, near the capital. There was bitter indignation in the hearts of many at the treachery of the Mings, but with two thousand Chinese regulars in the land men were inclined to think of their heads rather than of their country.

Japan Forced to Take a Hand.

The situation thus created by China forced the hand of Japan. In 1873 the Middle Kingdom had solemnly disclaimed suzerainty over Corea, and Japan's treaty as well as all other treaties subsequently made

recognized the independence of the peninsula. As a diplomatic disapproval of Chinese machinations the United States had at one time even placed one of her men-of-war, the Omaha, at the disposal of the Corean embassy to Washington (1888) and had thus helped the little kingdom to a practical assertion of her independence. Supported by the Mings, however, China's influence had made rapid headway in the peninsula, and her representative had abetted the strong anti-foreign sentiment there, though his superiors must have known that for the independence of oriental states, nothing is more dangerous than the co-existence of an anti-foreign spirit among the people, with a government too weak to restrain its outbreaks. Twice the Japanese legation had been burned to the ground, twice her representatives had been compelled to flee for life, and now China was again interfering with the internal affairs of Corea, and thus compelled Japan to make a strong effort to unravel the situation once for all. In pursuance of a right secured by treaty and bound by her past record as well as her interest in the country's independence, Japan sent some five thousand men to Corea and occupied Seoul in the middle of June; not, however, without having given China the preliminary notice required by the Tien-Tsin treaty. On June 18, eighty American and thirty British marines also entered Seoul for the protection of their respective legations.

Japan had offered China equal co-operation for the purpose of introducing the reforms now necessary in Corea, which task completed, both Powers were to withdraw their forces; but, unfortunately for the peace of the East, China declined co-operation of any kind. Whether sincerely or merely with a view of gaining time, she sought the intervention of England and Russia, but failed in effecting anything by this method. Japan then set to work alone, and soon the friends of progress began to raise their heads in Corea. Her proposals for reform were received and submitted to a commission of fifteen Coreans appointed for their examination. Step by step the government, that is to say, the Ming faction, yielded, and, with the secret hope of China's prompt assistance, they finally agreed to every reform of importance. But Corean soil is treacherous. When Japan desired that the programme

of reform as agreed upon should be signed, the Mings, believing China ready, caused the government to return an insolent reply, the friends of Japan were placed under surveillance, and the "right-and-left men," the trimmers of Corean politics, began to flock to the Ming banner. The crisis had come on July 23, when the Japanese representatives sought an interview with the King.

Japanese in Seoul.

At four o'clock on the morning of July 23d a Japanese column entered Seoul by the South Gate, and marched through the streets toward a vacant space selected for their encampment at some little distance in the rear of the King's residence. Their presence awakened varying sensations among different classes of the community. The lower orders, who had suffered greatly from the depredations of the Chinese soldiery, and who had no conception of the existence of discipline in an army, were at first stricken with dismay. Many fled precipitately. Others timidly approached, with appealing signs and gestures.

As the troops drew near the government departments, the sentiment of animosity was still less concealed; but it was not imagined that the slightest movement of aggression would be attempted, or that anything more obstructive than frowns and jibes would interpose between the advancing column and its destination. This, nevertheless, is what happened:

The Palace Encounter.

As the head of the line passed by an angle of the royal palace a sharp, though irregular, fire was opened upon it by a guard stationed within the walls and by a group of native soldiers in an adjoining street. The latter were speedily disposed of, but as the former continued the discharge of musketry from their sheltered position, an order was given to enter the courtyard and disperse them. This was accomplished with very little delay. The engagement, if so it may be called, lasted only fifteen minutes, after which quiet was completely restored. On the Japanese side one cavalry man was killed and two foot soldiers were wounded. Seventeen Coreans were reported killed and seventy wounded. The injured men were at once taken care of by Japanese surgeons and

members of the Red Cross Society, a hospital being extemporized in the palace precincts. It was remarked that, though much popular agitation was shown during the firing, the citizens appeared to be thoroughly reassured as soon as it was over by the strict observance of discipline on the part of the Japanese.

The King soon came to a realization of the state of affairs, and wisely decided to throw off the Chinese yoke. He made an alliance with Japan, and commanded his troops to act in concert with the Japanese in driving the Chinese out of Corea. In token of his good faith, the King issued a decree deposing the entire body of his councillors, and appointing new officials to be in sympathy with progressive principles. There was nothing to indicate that the monarch regarded himself as under coercion. On the contrary, he appeared to welcome the new order of events, as a relief from the suspense and anxiety from which he had been suffering.

War Declared.

Hostilities soon began, and war between China and Japan was formally proclaimed. The Chinese proclamation was vainglorious in tone, and arrogant, the Emperor commanding his army and navy to "root the vermin (the Japanese) out of their lair and exterminate them." That of the Japanese Emperor, on the other hand, was calm and temperate in tone, setting forth the causes of the war and appealing to the reason and justice of the world. An equal contrast was observed in the ways in which the proclamations were received by the two nations. The Chinese were apathetic and seemed to take no interest whatever in the outcome of the war. The Japanese, on the other hand, sprang to arms as one man. The whole nation was aroused to patriotic zeal.

The Chinese armies moved forward in the manner of olden times mere mobs, armed largely with bows and arrows, living by pillaging the country. The Japanese, on the other hand, were well-drilled and equipped, comparing favorably with European armies, and their commissariat and other details of organization were well-nigh perfect. Naturally the Japanese won victory after victory. The last stand of the Chinese in Corea was made at Ping Yang, the ancient capital. In that large and strongly fortified city some twenty thousand of their best troops awaited the oncoming of the Japanese. The Japanese advanced in three columns. The centre made a vigorous assault upon the Chinese works, drawing upon itself all the fire. Then the two wings closed in upon the Chinese flanks, and threw them into confusion. One sharp struggle, and from the three sides at once the Japanese swarmed over the ramparts, and the day was won—the night rather, for the battle was fought by moonlight. The Chinese army was practically annihilated, sixteen thousand prisoners being taken. This was the first, and, thus far, the only great land battle of the war, and it resulted in Corea being freed from the presence of Chinese troops.

The War at Sea.

On the water the fighting was more vigorous and interesting. The two navies were about equally matched, in number and strength of ships. But the Japanese showed themselves vastly superior to their foes in intelligence and spirit. The first important engagement was that known as the Kow Shing affair. The Kow Shing was a British ship, chartered by the Chinese Government for warlike purposes. It was being used to transport Chinese troops to Corea, under the escort of two ships of war, and had on board more than a thousand soldiers and officers. The captain and six principal officers of the Kow Shing were Englishmen, in Chinese employ.

On the morning of July 25, the Kow Shing and the two warships neared the Corean coast, and met a squadron of three Japanese cruisers. The war-ships instantly took to flight without firing a shot, leaving the Kow Shing to her fate. Two of the Japanese cruisers gave chase, and succeeded in overtaking and destroying one of them. The third Japanese ship, the famous cruiser Naniwa, remained, and summoned the Kow Shing to surrender. Effectual resistance was impossible, and the English officers at once proposed to yield. But the Chinese army officers would not agree to it, and bade their soldiers shoot the Englishmen if they attempted to surrender the ship. The Naniwa waited for four hours, in hope that the Chinese would listen to reason. The Englishmen on the Kow Shing made every effort to surrender, or to

leave the ship and let the infatuated Chinese do as they pleased. But all was in vain. At last, seeing that extreme measures were necessary, the Naniwa opened fire, and the Kow Shing was quickly destroyed. The captain and other Englishmen jumped overboard as soon as the firing began, and so did many of the Chinese; whereupon the Chinese officers ordered their soldiers to fire upon them as they were in the water. The Naniwa put out boats, however, and rescued many of them, including the captain.

A great outcry was raised over this by the Chinese, and by some Englishmen, to the effect that the Japanese had fired on an English ship and had acted barbarously toward defenseless men. But the general opinion of the world was that the Japanese had acted well within their rights. The ship was practically a Chinese ship of war, and since it would not surrender when summoned to do so, it had to take the consequences.

The Great Battle Off the Yaloo.

But the greatest battle of all was that of September 17, in the Bay of Corea, near the mouth of the Yaloo River. It is not too much to say that it was one of the most important naval engagements since Trafalgar. The flower of both navies took part in it. It was the first important battle between modern iron ships of war, and was therefore of intense interest to every naval power in the world. The fleets were about equal in strength, the Chinese having perhaps a slight advantage. But the superior intelligence, readiness and spirit of the Japanese gave them a decisive victory, and practically annihilated the sea power of China. Let us hear the story of this great fight from the lips of one of the Japanese who took part in it. There were, it should be remembered, twelve Japanese ships and one transport, and seventeen Chinese ships:

"On the afternoon of September 16, our ships moved toward the island of Kaiyo. The squadron consisted of twelve men-of-war and the transport Saikio Maru, the latter under the command of Admiral Kabayama. While we hourly expected to meet the enemy, we had no idea that a decisive battle was soon to take place. Soon after passing Kaiyo island, on the morning of September 17, the watchers in the turrets signaled.



Ikengani, Japan—A Japanese Picture.





"smoke in the distance," and soon after eleven formidable-looking ships of the enemy rose out of the horizon and slowly approached us in line of battle.

The Chinese Fleet in Sight.

"The enemy was now in plain view, and rapidly approaching, but all hands went below and ate with a hearty appetite. Both the officers and crews were cool and unruffled, although every heart beat eagerly at the thought of a battle. The exact position of our fleet was then thirty-six degrees ten minutes north latitude, and one hundred and twenty-three degrees five minutes east longitude, and the little island of Taika was ten miles to the north.

"The sea was dark, nay, almost black in color, and a strong easterly wind lashed it into angry waves. The sky was overcast and the day an exceptionally dreary one.

"The Chinese fleet continued to approach, keeping in admirable order, and the imposing array of their huge ironclads would have been sufficient to overawe a less timid adversary, while their vast superiority and strength should surely have made short work of us. But we had no thought of evading the issue, and grimly determined to vanquish the enemy or go to the bottom in the attempt. A conflict was now inevitable.

"Orders were given to the Saiko Maru—the transport—to proceed to the rear, and get out of the way of the fighting line, while the Akagi Kan was told to keep to the left of our squadron, as she was the smallest and weakest of our cruisers. The outlook now reported to the officer of the deck that two of China's greatest war vessels the Chen-Yuen and the Ping-Yuen, were among the enemy's fleet, occupying positions in the centre of the advancing line, and that all the rest included the finest ships of the Chinese navy. The Wei-Yuen was slightly in advance, and we thought that she would be the first to meet us, but a moment later, to our surprise, it was discovered that she was preparing to retreat. In the meantime the Chinese ships Yang-Wei and Chen-Yuen left the main column with the evident intention of dividing our line; but the ruse failed, and our line remained unbroken, while all attention was riveted upon the movements of China's two greatest war vessels.

The Japanese Colors Hoisted.

"A few minutes after noon, as a challenge, the Japanese colors were hoisted to the mastheads of every one of our cruisers, and the decks were cleared for immediate action. At a quarter to one the Chinese fleet took the initiative by firing a shot at us from a distance of six thousand metres, but we made no attempt to return fire until we were within thirty-eight hundred metres of the enemy. Then our rapid firing guns burst into a thunder of sudden activity and rained a torrent of iron upon the enemy, while the latter's return was slow and ineffectual.

"Our two smallest ships, the Heiye Kan and Akagi Kan, now pressed forward to the enemy's line at a speed of ten knots, until they were within a few hundred yards of the latter's vessels. Their position was most perilous, but the bravery of their commanders and crews was undaunted.

"The Chinese launched torpedo after torpedo at them, but in vain. Finally, nearly all the enemy's ships surrounded our two little cruisers, which looked like midgets in the midst of the giants of the Chinese.

"At 20 minutes past I P. M. two of the Chinese ships were on fire, as well as our Hiyeikan. The cruiser's plight was indeed desperate, but the crew were determined to stand by her, and were fortunately successful in subduing the flames."

"Now several of the enemy's squadron turned their attention to the Akagi Kan, but the latter's gunnery was so effectual and daring that the Lai-Yuen was soon in flames, and our dear little ship steamed on in safety. One of the torpedo boats of the enemy was now trying to sink some of our fleet, but her efforts were fortunately futile, for the deadly missiles went wide of their mark.

The Chen Yuen Set Fire to.

"The Chen Yuen and the Yang-wei now bore down upon us, and our shells set fire to the former. She turned and steamed away, and as she passed we noticed that not a single member of her crew was in sight, and so concluded that they had either all been killed, or what was more likely, that they had hidden themselves away in the hold of the vessel.

"At 2.30 P. M. our squadron passed close to the Chao Yung. A few minutes later our squadron left the enemy, and the firing temporarily ceased. At 3 P. M. it was discovered that the Saikio Maru, our transport, was fighting at close quarters with the Chen Yuen and the Chinese torpedo-boat. Our ship was greatly damaged, but bore down on the torpedo-boat at full speed. Two torpedoes were launched at the transport, but failed to explode, and four minutes later the torpedo-boat went to the bottom, pierced through and through by the shots from the transport.

"The enemy's squadron now began to beat a retreat, and our fleet followed in hot pursuit, keeping up an uninterrupted fire all the while.

"The Chinese ships Chen Yuen and Wei Yuen caught fire. The latter steamed away and was not seen again, but on the former the flames rapidly increased, and she would have undoubtedly been sunk by us had it not been for the timely assistance of the Ting Yuen, which came to the rescue and enabled her to escape.

A Shot for the Matsusima.

"At half-past three a shot from one of the largest guns of the enemy struck the Matsusima Kan, killing and wounding more than a score of men, and throwing several sailors into the sea. The Chinese ship Tsi Yplen was now seen to be sinking, and inside of five minutes sank into the sea amid the glad shouts of triumph and lusty cheers from the decks of our vessels.

"The Chinese lines had now become disordered, and all steamed quickly away and out of sight, with the exception of the Chen Yuen and Ting Yuen. Our fleet kept up a constant fire, and the Tei Yuen, which was on fire, did not seem to be able to use her guns. The Ting Yuen came along side and ran between her and our lines, the distance between being a little over three thousand yards. Although every one of our shots struck the Ting Yuen, they did not seem to have any effect upon her fourteen-inch steel armor.

"Our ships, Yoshino Kan, Takachiho Kan, Akitusu Kan and Naniwa Kan, followed the escaping Chinese fleet, and succeeded in sending the

Lai Yuen to the bottom. The distance between us and the enemy gradually increased, however, and the last shot was fired at fifteen minutes to five.

"Evening gradually approached, and already the setting sun was casting long shadows of the dark clouds across the sea. The great battle was over.

"In the distance we could see that the flames on the Chen Yuen had been partly subdued, and that she and her escort, the Ting Yuen, had been joined by several torpedo-boats.

"Far away, fast disappearing beyond the horizon, were the retreating Chinese fleet, and darkness soon blotted them from our sight."

After the Battle.

The result of this mighty conflict was to give the Japanese control of the seas, to destroy China's last hope of re-invading Corea, and to leave the road open for the Japanese forces to advance upon Peking. A strong Japanese army at once advanced upon Moukden, the Manchurian metropolis, while another army and the fleet invested Port Arthur. This place, called "the Gibraltar of the East," was China's chief naval station and dockyard. The remnants of the Chinese fleet fled thither for repairs and safety, and were entrapped within the harbor by the Japanese. Early in November the place fell into the hands of the Japanese, an event which, according to the shrewdest observers, practically ended the war.

The ultimate consequences of this war must be to establish Japan's position as the chief military and naval power in that part of the world. It will also insure the independence of Corea, the reform of its government, and the progress of the whole nation in the ways of enlightenment. Upon China the effect may also be good. It may rouse her from the slumber of centuries, and prompt her to open her roads to the world, and to bring herself forward in the arts of civilization, as Japan has come and as Corea will doubtless come. It will, therefore, mean a general revolution of affairs in that quarter of the globe, perhaps a remaking of the map of Asia, and almost certainly a new era in the history of the Mongolian race.





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